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Popular Associations of Right and Left in Roman Literature.

by

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Introduction.

Among the most widespread and interesting of popular superstitions are those connected with the right and the left. Indeed it would hardly be going too far to state that there is no race of people which does not possess them to a greater or a less degree. This very fact together with their primitive character contribute to the difficulty of explaining their ultimate origin. Any such explanation must of necessity be quite general and applicable as well to one language as to another.

We may safely conclude that the distinction between the

right and the left first arose in connection with the hands. From the earliest period we find men using one hand in preference to the other. With the psychological or physical causes for this preference we are not here concerned, convincing proof has been already brought forward to show that human beings are by nature right-handed.[1]

This being the case, the right hand was the one employed for every action requiring skill, accuracy, or strength. Therefore, in contradistinction to the left, it came to be regarded as the reliable member. This distinction appears to be carried still further

[1] Sir Daniel Wilson, Left-handedness,

earliest use of language." [1] As the right was the hand used by the majority of people, it was the regular one to use; therefore anything done by it was done in the regular and correct way. Hence the result was most likely to be favorable.

Then by a simple step the right hand itself began to be identified with the favorable, and therefore the lucky. From the hand the transference of the association to the right in general was quite easy.

The development in the case of the left proceeded upon lines exactly parallel to those followed by the right, although the

1. Wilson, l. c. p. 76.

the opposite direction. Thus the idea of weakness, uncertainty, and unreliability was ordinarily attached to the left. This would naturally suggest the unreliable and untrustworthy in a moral sense.[1]

As contrasted with the right, the employment of the left hand was unusual and therefore unnatural. It is a well known fact that among primitive people any departure from regular custom is regarded with great suspicion. Hence an action performed with the left hand would be looked upon, merely for that reason, as necessarily

[1] Nelson, p. 25

As a final step the left became, in general practically synonymous with the unfavorable and the unlucky.

Such in brief must have been the development of this conception among the Romans, as well as among other nations and races. That it took place quite early is proved by the fact that in the very first remains of Latin and Greek literature we find the characteristics of favorable and unfavorable, lucky and unlucky firmly attached to right and left.

In this investigation the main lines of development leading from the purely physical qualities belonging to the right and left hand

to the final association of the right with the favorable and the lucky, and the left with the unfavorable and the unlucky have been traced as far as is practicable. It must be borne in mind, however, that this development cannot be set forth chronologically. As the whole process was entirely completed in prehistoric and pre-literary times, all the stages represented in the literature exist side by side, at once and the same time.

Bibliography

In the course of this investigation examination has been made of all existing Latin literature from its beginning through the writers of the second century A.D. In addition there have been consulted Prudentius; Claudian; Martianus Capella; Pseudo-Pliny, de Medicina; Marcellus, de Medicamentis; and Pelagonius, Ars Veterinaria.

For comparison the following Greek authors were consulted, chiefly by means of indices. Homer, Iliad and Odyssey; Hesiod; Aeschylus; Sophocles; Herodotus; Euripides; Thucydides; Aristophanes; Xenophon; Plato; Demosthenes; Aris-

* Sir Thomas Browne, Pseudodoxia Epidemica, Bk. 4, ch. 4 and 5. (Ed. Charles Sayle, London, 1904)

totle; Plutarch; Athenaeus; Stobaeus.
Diels, Die Fragmente der Vorsokratiker.
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* Dieterich, Mekyia.
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manorum (Mnemosyne 17 (1889),

p 275 ff.)

Other references will be found in the foot-notes in connection with special topics

The Right Hand as the Active Agent.

Being physically the superior the right hand is the one naturally employed in the performance of any work. In the words of Vergil (Moretum, 25) "laeva ministerio, dextra est intenta labori." So too in war it is the right hand which carries the sword and other offensive weapons, while the protecting shield is entrusted to the left. Cicero had this in mind when speaking of M. Caelius Rufus the orator (Quintilian, Inst. 6, 3, 69) "Idem fere allegoriam M. Caelium medium officientem crimina quam defendentem, Bonam dextram, malam sinistram habere dicebat."
cf. Artemidorus, Oneirocritica I, ch 62.

"σημαίνει γὰρ ἑφ' ἑτέρᾳ μὲν δεξιὰν χεῖρα τὰ ποριζόμενα, τὴν δὲ εὐώνυμον τὰ πεποιούμενα; ἡ μὲν γὰρ πρὸς τὸ λαβεῖν ἕτοιμος, ἡ δὲ ἐπιτήδειος πρὸς τὸ φυλάξαι."
Ep. V, 92. 1.

From these two considerations arose the association of the right hand with the active agent. Proofs of this are numerous throughout the literature.

Horace, Epodes, VII, 9.
"sed ut secundum artem fortiora sua
ubi-lacessit, victor dextera!"
Vergil, Aen., XI, 384.
"quando tot utrisque aceruos
Tercentum tua dextra dedit, fascinque
trophaea
Ep. p. 17

insignis agros."
Ovid, Met., VII, 808.
"sed cum satiata ferinae
dexteram caedis erat, repetebam frigora
et umbras."
Silius Italicus, Pun., IX, 124.
"Parce, precor, dextrae, non ut mihi
vita superest."
Apuleius, Met., VIII, 12, 539.
"Haec est illa dextera, quae meum
sanguinem fudit,"

Of similar nature are:
Horace, Ep., I, 1, 54; Sat., I, 4, 74; II, 1, 4; Varro, Sat. Men. ΕΧΩ ΣΕ III. (3) (Riese)
Catullus, 33, 1; Vergil, Aen., I, 98; 334; II, 425; III, 670; V, 692; VI, 370; 879; VII, 474; 498; VIII, 354; 563; 567; IX, 320; X, 279; 326; 333; 650; 773; 830; 847; XI, 118; 172; 178; 267; 339; 408; XII, 14; 50; 97; 428; 436; 538; 648;
Ribbeck, de. Rom. Poes. Frag. I, p. 254.

Seneca. Herc. Fur. 157; 518; 895; 968; 1005; 1010; 1197; 1281; 1318; Thyest. 60; 396; 555; 680; 866; Oed. 257; 261; 1002; 1038; 1048; Agam. 50; 550; 628; 735; 890; 897; Phoen. 173; 437; Medea 108, 241, 645, 915; Thyestes 57; 147; Troades 155; 217; 306; 328; 1097; 1155; Oct. 247; 297; 594; Herc. Oet. 28; 520; 870; 901; 908; 932; 951; 977; 988; 995; 999; 1001; 1217; 1454; 1458; 1465; 1560; 1656; 1719

659; Ecl. I, 35; Culex, 192; 256; Tibullus, III, 5, 9; Horace, Odes, II, 17, 29; III, 3, 52; Sat. II, 1, 84; Ep. III, 57, 4; VI, 14, 4; 162; VII, 32, 12; XXII, 5, 6; 29, 11; XXIII, 45, 9; XXVII, 45, 7; XXXIV, 46, 54; XXXV, 35, 46; Ovid, Met., III, 305; IV, 175; VII, 342; VIII, 94; 395; IX, 21; X, 198; XI, 23; XII, 114; 311; XIII, 176; 355; XIV, 194; 539; 688; Am. II, 9, 36; A. A. I, 694; II, 78; 736; Rem. VI, 12; X, 102; XII, 115; XIV, 50; Fast. I, 569; II, 10; Trist. V, 2, 16; 6, 14; Ib. 526; Pont. II, 2, 13; IV, 7, 19; Med. Fac. 64; Lucan, Pharс. II, 167; III, 18; 326; 740; V, 355; 368; VII, 387; VIII, 601; (off. page) [6 Fars. 295; Phad. 60; 670; Oct. 1002; 1038; Agam. 628; Oct. 594; Suas. Oct. 28; 901; 908; 932; 951; 977; Petronius, CXXII, 167; Valerius Flaccus, Arg. VI, 339; Martial 2, 32; I, 21, 1; 7; VII, 20, 16; IX, 61, 7; XI, 29, 1; XIII, [illegible]; XIV, 208; Statius

Ann. Acc. XIV, 5, 8; XVI, 12, 36; 12, 52;
XXV, 1, 15; 3, 7.

Silvae, III, 4, 54; Silius Italicus, Pun., V, 661; VI, 340; X, 257; XII, 670; XV, 385; 744; XVI, 145; XVII, 296; Juvenal, XV, 67; Aulus Gell. I, 13, 4; VIII, 4, 5 & 2; 12, 5 & 5 40; XI, 25, 807; de Deo Socratis, 13; Tertullian, c. Hyrm. 35; Petitfil, IV, 9; V, 298 300; Martianus Capella, II, 135; V, 425, l. 13; Riffeck, &c. Rom. Proc. Prog. I, p. 276 & XV.

With L. sight hardly dare the flaying Thunderbolt.

Horace, Odes, I, 2, 1.

"Jam satis terris nivis atque dirae
Grandinis misit Pater et rubente
Dextera sacras iaculatus arces
Terruit urbem."

Vergil, Georg. I, 328.

"Ipse pater media nimborum in nocte corusca
fulmina molitur dextra"

Ovid, Met. II, 60; 311; Am. III, 3, 30; Fast. I, 202; Rem. Am. 370; Martial VI, 13, 3.

The augur who engaged in the performance of his office held the "lituus" in his right hand. Liv. I, 18, 7.

"augur ad laevam eius capite velato sedem cepit, dextra baculum sine nodo adunco tenens, quem lituum appellarunt."

Status, Theb. XI, 49.

"stabat in Argolica fervato more securi
Egregius lituo dextri dux arcitenens
Hortator."

Curtius Rufus, Hist. Alex. IV, 15, 27;

cf. Lucius, Met. XI, 16; 17, 20.

As with the lituus

in the case of the scepter the right hand was the one regularly employed, although we find mention of the left as well.

Ovid, Fast. VI, 37.

"cur igitur regia virgo, princeps quae deorum?

quam cur dextra sceptra dedere soror?"

Vergil, Aen. XII, 206; Ovid, Met. III, 264; Am. III, 1, 34; Seneca, Med. 642; Fest.; Ovid, Met. VII, 506; Am. III, 4, 13; Valerius Flaccus, Arg. II, 590.

Vengeance is inflicted upon an enemy with the right hand.

Seneca, Medea, 531.

"Nunc summe toto Iuppiter caelo tona inter dextram, virides flammas fove."

Prudentius, Cath., V, 5

"qui dextram plagis multorum cedere fessi
cogit iniustitiae vindice dextra."
Silius Italicus, Bk. Fat. 119." Ibn. XV, 795.
dimicat, Phoen. 119.

"dextram conferre" is used by
Prudentius in the sense of "fight
in battle with."
Psychomachia, 240.
"quam fudit, o Mavors et Virtus, con
secla, taden
contra stantem feroque lacessere
nugas,
et cum virginis dextram conferre
choreis."
cf. Plautus, Merc., 964; Ammm. Marc. XVII, 12, 3;

Since it is with the right
hand that any action requiring
strength is performed, dextra is
Bachrens, Rhet. Lat. Min. III, p47

self often identified with strength or valor.

Vergil, Aen. II, 291.

"si Pergama dextra
defendi possent etiam hac defensa fuissent"

Ovid, Met. XIV, 108.

"magna fetis," dixit "vir in factis maxime cujus
dextera fer ferrum, pietas spectata fer ignes."

Silius Italicus, Pun. XIII, 377.

"hui ductor: 'Patriam moriens commitare cadentem
Qui robis animus, quae dextera cuique virilis
Decernet Hannibal."

Seneca, Herc. Oet. 1174; Silius Italicus, Pun. IX, 436; XIII, 151; 184; 452; XV, 92; 258; 733; XVI, 32; 85; 558; 661;

275; 330.[1] Juvenal, III, 45.

Worthy of comparison is the use of the abstract noun "dexteritas," coined from dexter, with the meaning extreme or readiness.

Livy, XXVIII, 18, 6.

"tanta autem inerat comitas hilitasque ad omnia naturalis ingenii dexteritas, ut ---- "

Livy, XXXVII, 7, 15; Julius Caesar, XIII, 17, 1.

Dextra is twice found used for the whole man. This transference is quite natural. Still more common is dextrae equal to milites, since it is the most essential part of a soldier, the entire man is, as it were, identified in the hand.

[1] Budaeus, Not. Pat. Bibl. III, p21.

right hand.
dextra - vir.
Lucan, Phars. III, 310.
"et nunc, ignoto si quos petis orbe triumphos
accipe ~~devotas~~ externa in proelia dextras."
Silius Italicus, Pun. VII, 63.
"certavit unus
ter centum, dextris."

Quite similar is the occurrence of "dextella" and "dextera" in the sense of "right hand man."
Cicero, Att. XIV, 20, 5.
"Quintus filius, ut scribis, Antonii est dextella."
Elegia in Maecenatem, 13.[1]
"Regis eras, Etrusce, genus, tu [illegible]

1. Baehrens, Poet. Lat. Min. I, p 126.

almi
dextra, Romanae turbida mali."

dextra = militis
Silius Italicus, Pun. XIV, 238.
"Hanc dum lucis sacrauerat
ardua dextra"
Claudian, V, 262.
"Hermisae tuae, dux olim,
dextrae
Quas tibi victrices totiens Bellona
probauit."
Livy XXIII, 9, 6; Lucan, Phars. IV, 207;
VII, 366; Silius Italicus, Pun. I, 348; VIII,
402; XV, 495; 564; XVI, 18.

Interesting in this connection
as showing the belief in the general
superiority of the right over the
left are two passages from Livy

cf. Apuleius, Apologia, 51, 5

Nat. Hist. IX, 15, 50.
"Hyemi dextra ripa intrantibus est
laeva, id accidere existimatur,
quia dextro oculo plus cernunt utro-
que natura hebeti."
and XVIII, 21, 153.
"sic Latinitas, nebulis, uvae, foliis,
lanificiis gignendis, nimiaque fir-
mitudine est in dextera parte genita."
(opp. page)
By the recognition of this same
idea is furnished also an explanation
for Seneca, Ep. Mor. VI, 1, 7.
"Dubito et incipiente me ubi quaeritur
mones, qui ubi talaria coepit in-
dere et utroque lecto sedes
fecit, nosse est hodie iam tutum."
Further evidence for the
precedence taken over the left
hand by the right is furnished by

the ancient system of finger counting. In this units and tens were counted on the left hand, hundreds and thousands on the right. 1. Journal, I, 248.

"Felix nimium, qui tot per saecula mortis
Distulit atque suos jam dextra computat annos."

"A sector who has lived three centuries (⅔ of a century) is beginning to tell his years on the right hand." Plautus, Mil. 203; Suetonius, Claud. 21, 32.

It is in these fundamental conceptions that the ultimate reason for the association of the right with the lucky and favorable and of the left with the unlucky and

1. Clay, Note on Journal, X, 249.
Wilson, Note on Journal, X, 247.

unfavorable must be sought.
From such a starting point
the development is natural and
easily understood.

The Right Hand as a Pledge of Good Faith.

The use of the right hand as a pledge of good faith is a practice which belonged to the Romans in common with many other peoples. The explanation of its origin is obvious. As has been already noted, in fighting the weapons for attack were carried in the right hand. When peace was made between two adversaries, therefore, in affirming one's oath the right hand was naturally extended in order to show that it was weaponless, and that no treachery was contemplated. Then to ratify the truce the two right hands were clasped. Thus we

easily arose the conception that the right hand was the official seat of good faith, and wherever this latter was required, the right hand was involved as its symbol.

Plin., Nat. Hist., XI, 45, 250, "inest et aliis gestibus quidam religio, sicut dextera osculia arrogantur, fide porrigitur."

Either the actual physical hand was grasped, or it might be used in a purely symbolical sense.

Important as showing clearly the truth of the statements just made in regard to the origin of the custom under discussion are the several signs by means of which an enemy is indicated as

desire to make peace. This might be done by simply stretching out his right hand.

Xenophon, Cyropaedia, VII, 1, 17; 18, & 19

"ἐκ τούτου πέμπει τὸν ἕτερον αὐτῶν πρὸς αὐτούς, προστάξας λέγειν, εἰ φίλοι εἰσίν, ὡς τάχιστα ὑπαντᾶν τὰς δεξιὰς ἀνατείναντας. ---

---(18)---καὶ δίχεται ὁ ἕτερος τῶν ἀγγέλων πρὸς αὐτούς, καὶ τῶν ἡμετέρων σὺν αὐτῷ ἐρωτῶντες, εἰ φίλοι εἰσίν, ὑπαντᾶν τὰς δεξιὰς ἀνατείναντας πάντως. ---

---(19)---οἱ δὲ Γρκάνιοι ἀκούσαντες τῶν ἀγγέλων ἡσθησάν τε καὶ ἀναπηδήσαντες ἐπὶ τοὺς ἵππους παρῆσαν τὰς δεξιὰς, ὥσπερ εἴρητο, προτείνοντες."

Plutarch, Sulla, 460 C (ch. 24)

Or the right shoulder might be covered.

Caesar, B. G. VII, 50, 2.

"Hi similitudine armorum vehementer nostros perterruerunt, ac tametsi dextris humeris exserta omnia corpora erant, quod insigne facto iam esse consuerat, tamen id ipsum sui fallendi causa milites ab hostibus factum existimabant."

Or a branch of olive might be extended in the right hand.

Silius Italicus, Pun. XIII, 68.

"Tum, signo ramum facis praetendens dextra ramum ferentis olivae"

In all of these, of course, the object is to prove the absence of

weapons.

As a pledge of friendship and alliance right hand was clasped by right hand.

Vergil, Aen. III, 83,
"... iungimus hospitio dextras et tecta subimus."

Liv. XXII, 396,
"tum dextrae interiectae mutuae que cautione dimissa ab urbe ignotique benigne atque hospitaliter invitati."

Euripides, Iph. in Aulis, 57,
"Καὶ νιν εἰσῆλθεν τάδε, ὅρκους συνάψαι δεξιᾶς τ' ἐσωμάσαι μνηστῆρας ἄλλῃ λοιποὺς."

[Caesar], Bell. Alex. 24, 2; Vergil, Aen. I, 408; 514; VII, 697; VIII, 163; 169; 467; IX

741; XI, 165; 292; Liv, VII, 42, 6; XXIII, 9, 3; XXV, 16, 13; Ovid, Met. VII, 447; 506; Her. II, 31; XII, 90; Curtius Rufus, Hist. Alex. VI, 5, 4; 10, 11; Seneca, Herc. Fur. 371; Valerius Flaccus, Arg. III, 18; V, 516; VI, 12; VIII, 344; Statius, Theb. I, 470; II, 149; III, 699; VI, 268; Silius Italicus, Pun. VI, 421; VIII, 59; XI, 149; XIII, 76; XV, 281; XVI, 154; Victorinus, Caes. 81, 22; Aulus Gellius XII, 8, 3; Claudian, III, 223; XIII, 7; XV, 352; Maximian, Elegiae, III, 75[1]; Anthol. Lat. 198, l, 71[2]; 208, l. 47[3]; Baehrens, Poet. Lat. Min. V, p421, fr. CXIII, l5; fr. CXVIII l. 86. Aristophanes, Frogs, 789; Xenophon, Hell. IV, 2, 7 & 13; V, 4, 6, 10; VI, 2, 14; VII, 3, 13; Oec. III, 25

1. Baehrens, Poet. Lat. Min. V, p336, fr. 57.
2. Baehrens, l. c. IV, p175.
3. Baehrens, l. c. IV, p239.

In ratification of a treaty or agreement, also as a pledge of reconciliation the right hand was given.

Livy, III, 2, 3.

"legatos in concilium gentis missos nuntiare iussit Q. Fabium consulem dicere, se ex Aequis factum Romanum esse, ab Roma Aequis bellum adferre eadem dextera armata, quam facatum illis antea dederat."

Curtius Rufus, Hist. Alex. VII, 7, 35.

"dextram reconciliatae gratiae signum obtulit."

Plutarch, Crassus, 562F.

"Σουρήνας δὲ ------- τὴν δὲ δεξιὰν προὔτεινεν, ἐκάλει δὲ τὸν Κράσσον ἐπὶ συμβάσεις."

Cornelius Nepos, II (Them.) 8, 4; Livy I, 1, 8; Curtius Rufus, Hist. Alex. VIII, 12, 16.

Sofocles, Philoc. 942; Euripides, Medea, 895; Xenophon, Anab. I, 6, 6; VII, 3, 1; Hellen. III, 2, 14; VIII, 8, 2; Hist. Graec. IV, 1, 15; Plutarch, Flaminius, 372 A.

Or a development from this custom "dextra data" and "dextrae datae" are often used in the sense of treaty or agreement.

Vergil, Aen. X, 515.

"Pallas, Evander, in ipsis omnia sunt oculis; mensae, quas advena primas
tunc adiit, dextraeque datae;"

Silius Italicus, Pun. XVII, 67.

"Immemor hic dextraque datae iunctique foederis, et mensas tectis atque hospitia iuncta
Fasque fidesque simul"

Vergil, Aen. IV, 307; VIII, 366; Liv. XXX, 13, 8; XLI, 25, 6; Ovid, Met., XIV, 297.

The data or datae is frequently omitted and dextra or dextrae is given the same signification. This fact is true also of Greek δεξιά.

Liv. XXIX, 24, 3.

"litteras dat ad regem, quibus etiam atque etiam monet eum, ne inita hospitii secum neu cum populo Romano initae societatis nefas, fidem, dexteras, deos testes atque arbitros conventorum fallat."

Valerius Flaccus, Arg., VII, 651.

"nec, si ipse sibi tela ingerat ultro | quae fefigit, velit in faciem dextramque reverte
re
amplexu;

Oxyrhynchus Papyri, III, № 533 l. 18; Fayum Towns
and their Papyri, (1900) № 124, l. 13.

Homer, Iliad, II, 340.
"Ἓν πυκὶ δ' ἡ βουλαί τε γερόντων ἦσαν ἀγυιαὶ
ἑδριόωντο ἀνδρῶν
σπουδαί τ' ἄκριτοι καὶ δεδαιαί, ἧς ἐπέπιθμεν."
Vergil, Aen., VI, 612; Lucan, Phars. II, 126; Statius, Theb. III, 165; Silius Italicus, Pun. XI, 545; ~~Pliny, Pan. XXIV, 7~~; Tacitus, Ann. II, 58, 1; Homer, Iliad, IV, 15 ff.; Xenophon, Cyrop. VII, 1, 11 (11th page)

As the right hand was so closely associated with peace, when one party wished to enter into concord and alliance with another, right hands were sometimes sent by envoys as symbolic of this desire. These hands were probably actual representations.
Tacitus, Hist. II, 8, 2

"centurionemque dissonam, dextras, concordiae insignia, Iuniaci exercitus nomine ad praetoria referentem, variis artibus adgressus est, donec dissona clam relicta insula trepidus et vinum metuens aufugeret"
Xenophon, Anab. II, 4, 1.

"ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναβασίου, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινές, παρὰ Ἀρταξέρξου τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἐφέρουν μεμνημένοι τῆς μητρὸς καὶ τῆς βασιλέως, αὐτοῖς τε τῆς σὺν Κύρῳ ἐπιστρατείας."
Xenophon, Hellenica VII (Anabasis), 10, 1 + 2; Plutarch, Antonius 932 E.

Do also the same act served as a sign of hospitality.
Tacitus, Hist. I, 59, 1.

"Hiscat civitas Lycorum veteri instituto dora legionibus dextras, hospitii insigne."

When dying, Darius ordered his right hand to be carried to Alexander.

Curtius Rufus, Hist. Alex. V, 13, 30
"Dextram deinde protendit, eamque Alexandro, fidei regiae signum, ferri iubens, apprehensa Polystrati manu animam efflavit."

Owing to these practices and usages the right hand in itself began to be regarded as a sign or symbol of good faith and as a pledge.

Cicero, Phil. XI, 2, 5.
dextrae, quae fidei testes esse solebant, sunt perfidia et scelere violatae

Valerius Flaccus, Arg. V, 494.
"Teque alium, quamque Pelias spectque cupitque,
Promissi et meliora tuae mihi foedera dextrae."

Euripides, Medea, 20.
"Μήδεια δ' ἐν δόστηνος ἠτιμασμένη
βοᾷ μὲν ὅρκους, ἀκαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην.

Vergil, Aen. IV, 597; Liv. I, 24, 4; XXVIII, 35, 1; Curtius Rufus, Hist. Alex. IV, 14, 25; VI, 10, 14; Seneca, Medea, 24f; Silius Italicus, Pun. XI, 252; Pliny, Pan. 66, 4; Aristotle, Rhet. A, 14, 5.

Right hand in promises and marriage.

Springing from the close association between the right hand and good faith and directly de-

pendent upon it are the customs
followed in the case of a promise
and a marriage. Thus in making
a promise the right hand was
given as a pledge of its fulfilment.
Cicero, Phil. X, 4, 9.

"quae (Graecia) quidem nunc Mc. Bruti imperio, auctoritate, consilio non instructa solum, sed etiam ornata, tenet et exercet, stat ac semper et praesidium collocatum.
Livy, I, 7, 11.

"dextra Herculem data accipere
donum impetumque fatale concita ac dicata sit."
Plutarch, Pelopidas, 292 C.
τοῦ δὲ Πελοπίδου τὴν δοξαν αὐτὴν
καὶ τὸ ὄνομα δεδοικὼς ἀπηγγυᾶτο
ὡς κρείσσονι καὶ δεξιωσαμένοις

δεχθεὶς ὠμοσε τὴν μὲν ἀρχὴν
τοῖς τοῦ τεθνηκότος ἀδελφοῖς δια-
φυλάξειν."

Livy, I, 58, 7; XXX, 12, 18; XL, 46, 6, 39;
Sophocles, Philoc. 1378; Euripides, Helen, 838.

Closely allied to this use of
the right hand in promises is
the importance attached to it when
an oath is taken. The explanation
is of course identical.

Tacitus, Ann. II, 71, 20.

"... iuravere amici, dextra morientis
contingentes, spiritum ac preces quas
ultionem amissorum."

Demosthenes, κατὰ Μειδίου, 553, 12 (Reiske)

"τῇ δ' ὑστεραίᾳ πάλιν εἰς
ἐκκλησίαν εἰσελθὼν δίκαιός ἐστιν, καὶ
ἐφεξῆς οὕτως καθεζόμενος, τὴν
δεξιὰν ἐμβαλὼν, παρόντων πολλῶν

- - - - - - ὦμον νεκυὸν ἐν - - - - - ."

Tacitus, Ann. XI, 9, 11.

So also the right hand was sometimes sworn by, "per dextram."

Vergil, Aen. VII, 234.

"fata per Aeneae iuro dextramque potentem,
sive fide seu
sive fide quis bello est experientior et armis."

It is called upon as a witness,

Vergil, Aen. IX, 287

"hanc - - - - - - - - - - - -
- - - - - dextram (nosti et tua testata fides) quod regna Lacaenis expetere a portis."

As one of the ceremonies which took place during the celebration of a marriage, the right hand of the bridegroom was

joined with that of the bride."
Claudian, Epith. Laurentii (LXXI)
v. 64.
"Surge age iam iuvenis: dextram
complectere sponsae."
Euripides, Ph. in Aulis, 631.
"Κλ. μεῖνον· τί φεύγεις; δεξιάν τ' ἐμὴν χέρα
σύνδυον, ἀρχὴν μακαρίων γυμφευμάτων.
Αχ. τί φῄς; ἐγώ σοι δεξιάν;"
Vergil, Aen. IV, 103; Claudian, XXXI,
128; XL, 53; Epithalamium Laurentii
Medicis, 66; Xenophon, Cyrop. VIII,
4, [illegible] 25 & 26

1. Marquardt, Privatleben der Römer I, p. 51
2. Backus, Pros. Fat. chez. III, p. 29 & de 42.

The Right Hand in The Expression of Emotion.

In the expression of varying emotions the right hand played an important part.

As a mark of reverence the right hand was grasped or kisses were impressed upon it.

Lucan, Phars. II, 113.

"Sfes ora salutis
oscula sollitae fixisse trementia dextrae."

cf. Flor., Epitoma, II, 9, 16.

Pliny, Nat. Hist. XXVIII, 25.

"in adorando dextram ad osculum referimus totumque corpus circumagimus, quod in laevam fecisse Gallicae religiosius creditur."

Claudian, XXIV, 6.

"Venerare cunctos

quae tibi restituit fasces; com-
flectere dextram,
sub iuga quae Poenos iterum Ro-
mana redegit."

Xenophon, Cyrop. III, 2, 14.

Ἀκούσαντες δὲ ταῦτα οἱ Χαλδαῖοι πολλὰ μὲν ἐπῃνέσαντες, πολλὰ δὲ δεξιωσάμενοι ἀπῆλθον οἴκαδε."

Vergil, Aen. VII, 266; Silius Italicus, Pun. XVII, 183; Suetonius, Nero, 13, 8; Claudian, XV, 231; XX, 66; XXVI, 619; Anthol. Lat. 206, l. 88; Euripides, Fr. in Aulis, 866; Bartley, l. c. I, l. 77.

blazing the right hand was a sign of deep affection.

Vergil, Aen. VIII, 558.

"tum pater Evandrus dextram com-

"Baehrens, Poet. Lat. Min. II, p. 218

plexus euntis | haeret."

Xenophon, Hist. Graec. V, 1, 3.

ὃ δὲ Τελευτίας μακαριώτατα δὴ ἀπ[illegible]επλευσεν οἴκαδε. γυνὴ γὰρ ἐπὶ θάλατταν κατέβαινεν, ἐπ' οἴκου ὁρμώμενος, οὐδεὶς ἐκείνοντων στρατιωτῶν ὃς οὐκ ἐδεξιώσατο."

Vergil, Aen. IX, 250; Seneca, Phoen. 450; Tacitus, Ann. XV, 71, 1"; Xenophon, Cyrop. V, 3, 20; 5, 7; VII, 5, 53; Sophocles, Trach. 1181[2]; Euripides, Heracleidae 307; Iph. in Aulis 339; 471; Aristophanes, Eccles. 81.[3]

The same practice as the foregoing was a mark of rejoicing.

Xenophon, Hist. Graec. VII, 2, 9.

"ἔνθα δὴ θεάσασθαι παρῆν ἐπὶ τῆς σωτηρίας τοὺς μὲν ἄνδρας δεξιου-

1. Here the idea of reverence also is probably involved.

2. cf. Iliad VI, 233 3. cf. note of Blaydes.

μένους ἀλλήλους, τὰς δὲ γυναῖκας πλεῖν τε φερούσας---"
Plutarch, Agesilaus 6/2C.

According to Plutarch (de Profect. in Virt. 85C) a messenger indicated the fact that he was bringing joyful news by stretching out his right hand.

"Ἀλέξανδρος μὲν γὰρ ὡς ἔοικεν, ἐγγελῶν ἰδίων περιχαρῶς προσδεόντα, καὶ τὴν δεξιὰν προτείνοντα,---".

In expressing gratitude the right hand was given, also the right hand of the person towards whom gratitude was felt was clasped.

Livy, XXVIII, 9,6.

"non salutabant modo universi sine confusi sed contingere genua aequae victricem dextram [illegible]

fientes, alii gratulabuntur, alii gratias agebant, quod eorum opera incolumis res publica esset."
Plutarch, Alexander, 670 A. (ch. 43)
"ἀλλὰ Ἀλέξανδρος ἀποδώσει σοι τὴν χάριν· Ἀλεξάνδρῳ δὲ οἱ θεοὶ τῆς εἰς μητέρα καὶ γυναῖκα καὶ παῖδας τοὺς ἐμοὺς ἐπιεικείας, ᾧ ταύτην δίδωμι τὴν δεξιὰν διὰ σοῦ."
Livy, XXVII, 50, 9; Ovid, Met. VIII, 421; Sophocles, Oed. at Colonus, 1130; Plutarch, de Adul. et Am. 63 E.

Grief might be expressed by striking the breast or the forehead with the right hand, or even by simply stretching it out. ~~Translator.~~
Seneca, Troades, 106.
"iam nuda vocant pectora dextras."
Apuleius, Met. I, 3 in fin.

"iam adlucentia procliuis est sen-
nonis et ioci et scitum et suil-
lum, iam diacitas inpudicum
ille ima de fectore crudelitas
suspiritum lucens dextra sauiente
frontem refulgens; "ne saeuum"
inquit."

Vergil, Aen. X, 721.

"at uero ut uultum inquit uidit uenientis
et ora.

"ingemuit saeuoque grauiter dextram
tetendit."

Plutarch, Sulla 5, 7 D.

"πυθόμενος δὲ τὴν Κρατέρου τελευ-
τὴν καὶ προσελάσας, ὡς εἶδεν ἐμ-
πνέοντα καὶ συνιέντα, κατασὰς
ἀπεδάκρυσε καὶ τὴν δεξιὰν ἐνέβαλε,
καὶ πολλὰ μὲν ἐλοιδόρησε τὸν

Νεοπτόλεμον, πολλὰ δ' ἕρκειον
μὲν ὥρτσατο τῆς τύχης."
Seneca, Troad. 115; Quintil. II, 11, 5.

Similar is the expression of
anger,
Apuleius, Met. VII, 9, 376.
"quam ubi primum inductam ob-
latamque sibi consexit Venus, la-
tissimum cachinnum extollit et
qualem solent furentes iratique ca-
strum quatientes et ascalpentes ae-
rem dextram: - - - "

So too to show anger towards
the gods, right hands were raised
to the sky.
Lucan, Pharsa, VIII, 148.
"Dic lituo tectoque
flagitet, infectae tendantur ad
aethera dextrae"

At parting right hands were clasped, so also the relatives and friends of a dying man grasped his right hand when bidding him the last farewell.
Livy XXVI, 14, 4.

"ire mihi cum vinio dextras inter se datis ultro citroque complexi consalutatique casum alii, ut eodem loco erumperent, manserunt, alii domos digressi sunt."

Xenophon, Cyrop. VIII, 7, 26

"εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἅψασθαι, ἢ ὅ,τι τιμῶν ζῶντος ἔτι προσιέναι ἐθέλει, προσ-ιτω. - - - - - (28) ταῦτ' εἰπὼν καὶ πάντας δεξιωσάμενος, ἐκα-λύψατο, καὶ οὕτως ἐτελεύτησεν."

Ovid, Met. VI, 494; Euripides, Alcestis, 193; Ib. in Aulis, 679; Xenophon, Cyrop. VIII, 3, 8.

An old and well-established custom was that of giving the right hand in greeting.

Lucretius I, 316.

"tum fortas frofter dextras ostendunt adtenuari
saepe salutantum tactu praeterque meantum."

Ovid, Met. VII, 494.

"Aeacidae longo iuveres post tempore visum
Agnovere tamen cephalum, dextrasque dedere,
Atque fatis duxere domum."

Demosthenes, De Corona, 334, 5 (Kennedy)

οὐκ ἐπὶ μὲν τοῖς ἑτέρων εὐτυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν πρατείνων καὶ εὐαγγελιζόμενος τούτους, οὓς ἂν ἐκεῖσε ἀπαγγελεῖν οἴωμαι"
Plautus, Men. 138; Aul. 116; Vergil, Aen. III, 610; VIII, 124; Horace, Ep. I, 6, 51; Liv. XLV, 12, l. 7 & l. 17; Curtius Rufus, Hist. Alex. VII, 5, 2; Seneca, Herc. Fur. 297; Valerius Flaccus, Arg. II, 638; Silius Italicus, Pun. VII, 397; Martial, II, 21, 1; Ovid, Met. IX, 542; Xenophon, Anab. III, 4, 19; Cyrop. VII, 3, 36; Hist. Graec. IV, 1, 15; Plutarch, Pompey, 658C; Cato Minor 765C; Comp. Lys. cum Sulla. 478A; Crassus 550E; de Gen. Socr. 597F.

In supplications and prayers.

In makers of supplications

prayer the right hand played a conspicuous ~~part~~ role. It was employed in several different ways.

Either the right hand might be that of the suppliant himself.

Statius, Silvae, I, 2, 67.

"at tandem lacrumis, et supplice dextra
et votis precibusque vire concede moveri."

Petronius, CXXI, 100

Ovid, Met. III, 721; Valerius Flaccus, Arg. IV, 11; Statius, Silv. V, 1, 58; Achil. I, 365; Met. XI, 688; Tacitus, Ann. XII, 19, 1.

The person supplicated was held fast by the suppliant.

Valerius Flaccus, Arg. VIII, 475.

"tum vero externo perculsa dolore
Aeetias ~~Aeetias~~ deprendens dextra, ac super mucra prensa

His feet were clasped by the suppliant.
Seneca, Troad. 691.

"Ad genua accido
suppliex, Alixe, quamque nullius fecer
rovere dextram flectibus admoveo tuis."
Seneca, Troad. 708.

The suppliant merely stretched out his right hand in entreaty.
Silius Italicus, Pun. VIII, 59.

"qui, suppliciter vias,
extremis regum erectus dextram que
tetendit."
Vergil, Aen. XI, 414; Silius Italicus, Pun. II, 413; Lipsius, Συγγραφος, II, p 23

Or the right hand might be that of the person to whom the supplication was addressed. Fabricius, l. c. IV, p 395

was either clasped or kissed when
~~imprinted upon it.~~
Livy, XXX, 12, 17.
"itaque cum modo genua modo dextram amplectens in id, ne ei
Romano traderetur, fidem exposceret."
Silius Italicus, Bk. XII, 591.
"ostentant fauces vagitugue incita fulsant
corda viros animis tetis in figunt oscula dextris."
Euripides, Medea, 496.
"φεῦ δεξιὰ χεὶρ ἧς σὺ πολλ' ἐλαμβάνου
καὶ τῶν δεξιῶν."
Aristophanes, Frogs, 754.
ὦ Φοῖβ' Ἄπολλον, ἔμβαλέ μοι τὴν
δεξιὰν
καὶ δός κύσαι καὐτὸς κύσον, καί
μοι φράσον
πρὸς Διὸς ἐς

Plautus, Curc. 339; Livy I, 4, 2; XXXI, 12, 12; Ovid, Met. VII, 89; Curtius Rufus Hist. Alex. VI, 7, 8; Seneca, Oct. 627; Petronius CXXI, 100 Pliny, Nat. Hist. XI, 250 (103); Statius, Achil. I, 48; Theb. IX, 418; Silius Italicus, Pun. VII, 461; Il. Lat. 688; Euripides, Hippolytus 333; Hecuba 342; Heracleidae 844.

As in taking an oath so also in supplication, but much more frequently, we find "δεξιὰν δεξιάν" employed.

Plautus, Amph. 923.

"fer dextram tuam te, Alcumena, oro, obsecro,
da mihi hanc veniam, ignosce, irata ne sies."

Apuleius, Met. VI, 2, 385.

"fer eo te fugiferam transdextram"

Baehrens, Poet. Lat. Min. III, 141

ista me decet, per lactificas mei
sacrificias."
Euripides, Iph. in Tauris, 1068.
"ἀλλὰ πρός σε δεξιᾶς /
σὲ καὶ σ' ἱκνοῦμαι, ---"
Plautus, Capt. 442; Terence, And. 289;
Sallust, Jug. 10,3; Vergil, Aen. IV, 314;
Horace, Epist. I, 7, 94; Silius Italicus,
Pun. XII, 577; Apuleius, Met. IV, 1261;
Euripides, Hippolytus, 605; Hecuba, 754;
Iph. in Aulis 909; Iph. in Tauris 701;
Aristophanes, Thesm. 936

In this connection may be classed certain uses of the right hand, which may be considered as involving some emotion, but only to a very slight degree. Thus in consoling

Caesar, B. G. I, 20, 5.
"Haec cum pluribus verbis flens a Caesare petret, Caesar eius dextram prendit; consolatus rogat, finem orandi faciat,"
In pleading;
Plautus, Merc. 149.
"ego tuam mihi dexteram, ageden, Arantio."
In commanding silence;
Lucan, Phars. I, 297.
"utque satis trepidum turba comante tumultum
comprimit, ut dextra silentia iussit:"
cf. Persius IV, 8; Claudian, XV, 133.
In making an address;
Vergil, Aen. XII, 579.
"ipse inter primos dextram sub nubila

terdit
Arcas, magnaque incusat vrce Latinum
testatique deos."
Vergil, Aen. XII, 196; Statius, Theb. XII, 255;
Silius Italicus, Pun. II, 26; Apuleius, Met.
II, 21, 142; Orestis Tragoedia, 625.[1]
In restraining:
Vergil, Aen. II, 592.
"dextraque fidem
continuit, roseque haec incepta addidit ore:"
Vergil, Aen. XII, 311; Valerius Flaccus,
Arg. III, 269; Suetonius, Tit. 25, 22; Apu-
leius, Met. I, 17, 57; I, 25, 76; I, 26, 79;
Plato, Protagoras, 335 D.
In forbidding one's object.
Apuleius, Met. I, 12 M
[1] Bachrens, Poet. Lat. Min. I, 128 at 55.

"et porrecta dextera neque Parthiae
sicae demonstrato,

The Left Hand as The Dishonorable Member.

In a manner parallel to that followed by the right hand, but developing of course in exactly the opposite direction, the left hand came to be associated with the unnatural, hence the dishonorable, and ultimately the unlucky or unfavorable. As proof of the character of dishonor which is attached to it, the explanation given by Pliny for the origin of the custom of wearing the ring on the left hand is important, "But this was the practice in antiquity as well as in modern times is well attested:

Petronius, Cena Trimalchionis, 32, 3.
"habebat etiam in minimo digito

sinistræ manus auricularem gradem
superauratum, extremo vero articulo
digiti sequentis minorem, ut nihil
videatur totum aureum, sed flam-
ferreis circuli stellis ferruminatum."
Also Horace, Sat. II, 7, 9; Livy I, 11, 8 & 9;
Ovid, Am. III, 8, 15; Suetonius, Claud.
33, 6; Nero. 20, 23.

The first person to introduce
the custom, says Pliny, was a-
shamed of it, and therefore placed
the ring on the left hand, as there
it was not so prominent. He fur-
ther states that if it had been
certain that the invention was
entirely honorable, the right hand
would have been the one to re-
ceive the ring. The inference is
evident that they considered the

left hand to be by nature suited for anything to which clung the slightest taint of dishonour. Could that the custom may be attributed to the impediment to freedom of action caused by the presence of a ring, which is of course the true explanation. This however, is aside from the question and does not detract from the main idea of the association between the left and the dishonorable.

Plin. Nat. Hist. XXXIII, 1, 12.

"fabricae etiam deum fibulae et alia muliebris cultus sicut ferrei in primordio fuere, sic mansere apud aruspices. Et quisquis hic primus instituit cunctatus id facere, haesit manibus latentibusque indecori, cum

si forte securus fuisset, dextra fecerit, sed torta adduc. Quod si impedimentum fuerit in eo aliquod intelligi, etiam serius usus argumentum est, et minus in causa fuisset quo minus caperetur."

Aulus Gellius (X, 10, 1) gives another explanation which seems to be exactly opposite to that of Pliny. "Veteres Graecos animum habuisse in digito accipiendi sinistrae manus, quae minor est proxima; Romanos quoque homines sinistrorsum plerumque animadvertisse. Causam huius rei Aelius in libris dactyliothecis hanc dicit, quod insectis afferisque humanis corporibus, ut mos in Aegypto fuit, quae Graeci 'ἀνατομάς' appellant, repertum est,

nervum quendam tenuissimum ab eo usque digito, de quo diximus, ad cor hominis pergere et pertingere; propterea non inscitum videtur, cum pollicem digitum tali honore decoratum qui contineat et quasi connexus esse cum principatu cordis videretur."

However the contradiction is easily removed when we consider that Gellius approached the problem from an aspect entirely different from that of Pliny. He started with the supposition that by placing a ring upon the left hand an especial honor was conferred upon it. Pliny's hypothesis, on the other hand, is exactly the opposite. Gellius therefore was trying to find an explanation for

the left hand, which he knew to be essentially dishonorable, being honored in this manner. Pliny (Nat. Hist. XXXIII, 19) supports Gellius in this view.

"Homines et feras sinistra ~~manu~~ auxiliari auctoritatem conciliavere diris, non quidem Romanae, quarum in ore ferri erant et veritatis beluae in lingua."

The Left Hand in Stealing.

The association between the left hand and stealing, Plautus calls it "furtifica laeva," serves still further to show its general ill-repute and connection with dishonorable actions.

Plautus, Pers. 225

Pae. "Ecquid labes?

So. Ecquid tu?

Pae. Et il equidem.

So. Credo mane ego.

Pae. Estne haec manus?

So. Ubi illa attrast fortifica laeva?"

Ovid, Met. XIII, 118.

"Nec clipeus vastis caelatus ~~corusco~~ imagine mundi

cornipedumque acies et fortia pectora regum."

Martial XII, 99, 3. Pendentem Byrd 453.

The explanation has been offered that the movements of the left hand would be more easily concealed at meals than those of the right, as the Romans usually reclined on the left side." The first

1. cf. Eller, Hist. Catalina 121. "Ita mihi videor videre ... ut ... in ... atque vino et variis voluptatibus sepultum."

may have been of some influence, but the origin of the association seems to be due in largest measure to the general characteristics attributed to the left hand in popular belief.

A direct development from the preceding is the use of "sinistra" in the sense of accomplice in theiving.

Catullus 47, 1.

"Porci et Socratii, duae sinistrae Pisonis, scabies famesque mundi."

The same explanation may possibly be applied to Martial, XI, 73, 1 ff.:

"Ventorum iuras semper mihi, Fabulle, contrarios constitisque horam constitisque locum. Cum fructra iacueris longa per inguina tenta

succurrit fro te exfer sinistra mihi."
(Palaeo Abbatial IX, 41, 1; & XI, 58, 11.

The term "sinistra manus" is not frequently used in such cases.

In Virgil, (Aeneid. VI, 570) Tisiphone brandishes her snakes with her left hand.

"continuo sontis ultrix accincta flagello
Tisiphone quatit insultans, torvo que sinistra
intentans angues vocat agmina saevorum"

So too the Furies are said to carry their torches in their left hands.

Seneca, Agam. 759.

"Ite tam foedae soroles Aquilonis
sanguinea iacta turbate
fert laeva semitas faces."

Both of these passages show clearly the general view with regard to the left hand.

The Left Hand in Charms.

It is but natural, in view of its especial characteristics, that the left hand should be the one connected with charms or with anything which might be associated with magic or sorcery of any kind. Thus Medea, when preparing the magic potion in which to dip the robe which she sends to Creusa, collects the ingredients with her left hand.

Seneca, Medea, 680.

"et triste laeva congerens sacrum
...
festa vocat - - - - -."

Similarly the priest who prepares the charms which shall

cause the earth to open and reveal the lower world, pours a libation with his left hand,
Seneca, Ed. 565.

"Dixit et aversam inferfer/ lactis liquores, fundit et Baccho favos/ lacte candido nurus sinistra/ plenior manus ut ter altum ebibit."

The Left in Medicine.

In direct accordance with such practices is the important role given to the left hand and the left in general by certain writers who deal with medicine and medical matters, chiefly Pliny, Pseudo-Pliny, Marcellus, and Polagonius. This is especially true of their requirement that, to render certain

flavo efficacissima, they must be plucked with the left hand.
Pliny, Nat. Hist. XXVII, 36.
"Aeter ab aliquis herbarum appellatur, quoniam inguinum praesentaneum remedium est, caulículus foliis oblongis decorus aut tribus, in cacumine capitula stellae modo radiata fibitur et adversus serpentis. Sed ad inguinum medicinam sinistra manu decerpi iubent et iuxta cinctus alligari prodest et coxendicis dolori adalligata."
Marcellus, Med. XXVI, 41.
"Artemisia herba est, quam Selice hicumen appellant; hanc ubi nascatur requirit et inventam manu ante solis ortum sinistra manu extrahes et ex ea medos unc

praecinges; aut facto singulari et
praesentaneo remedio uteris."
Vegetius IV, 3, 12; Columella, VI, 5, 3;
Plin. Nat. Hist. XXVII, 117; Pseudo-Plin.
Med. XXIII, (29, 126); Marcellus, Med. XXXII,
5; Pelagonius, Art. Vet. 22.

"In the same manner some animals, if caught with the left hand, are beneficial.
Pliny, Nat. Hist. XXX, 26.
"Sunt quae et aranea animal si
eum sinistra manu capta tri-
tumque in rosaceo et in aceto
infusum cuius a parte dolet frot-
tetur adhibentur."
Marcellus, Med. II, 4.
"Si cui varium statim curato tumor
terreni fabi numero sic insta ma-
nu lecti et in linteo cum [illegible]

delinire eadem manu tritt et eam
acto ictu eadem manu frontis
vel temporibus inlitt cum dolore ur-
gebit."

Marcellus, Med. VIII, 51 & 52.

Differing but slightly is Mar-
cellus, Med. XXXIII, 64.

"Mulierem, quam tu laturis, at
nunquam alius inire possit, facies
hoc: Sacrae viridis vitae sinistra
manu caudam cum fibris anguis
vivum demittes; caudam, donec in-
moriatur, eadem palma clamas
tenebis et mulieri ventrique
eius dum coeat tange.

cf. id. XXXIII, 6.

While making use of a certain
charm the left hand is sometimes
employed in order to rendered the-

only effective,
Theodorus, Med. VIII, 190.

"Varulis, id est hordiolis oculorum, remedium tale facies: dextros digitos exime et sinistra manu digitis tribus oculum circumterebis et ter despues terque dices: vica, vica, vica. Si in dextro oculo varulus erit natus, manu sinistra digitis tribus sub divo orientem spectans varulum terebisset dices."
Theodorus, Med. XXVIII, 74.

"Item ad verrucas tam feminarum quam virorum fricatis sic, pollice sinistro et despues minimo digito ventrem confricans dices."

Finally the left hand of itself effects the cure.
Theodorus, Med. XIV, 52

"Mirum toto a me non dolebit, qui cum primum usum vidisset proceden tem, sinistra manu digito medi cinali et follice quarum ordinem is tractabat sit ut dentifrum non contingat."

The explanation for this use of the left hand is obvious when we recollect the close connection between remedies and such as these and sorcery, witchcraft, or charms.

Due to the same cause is the application of a remedy to the left side of the body. It is a simple development from the left hand to the left in general.

Pliny, Nat. Hist. XX, 8, 77.

(Veris) cum folia silvestris radices stomachi causa sorbentur et

ea radicis in linteum super sinistram
manum et ex aceto, omnes hae
et fodaricis utiles et sanguinem
vicientibus, item quibus genitura
fluat, altero die num lota."
Marcellus, Med. XVII, 42.
"Ad sciatticos indicabo festucam,
quam fibrae in calice acceperis,
festinus sub cubili sinistro in-
fixito; continuo remedium experi-
eris."
Pelagonius, Art. Vet. 103.
"Ad tussem. Faeces radicem fia-
tam, vini heminam, olei cyathos
III, pueros decies aut ter manu si-
nistra."
Marcellus, Med. XVII, 44; XXIX, 26; Pela-
gonius, Art. Vet. 114, 186, 214.
For also a similar collocation

is applicable to the statement made by Aulus Gellius, quoting from Pliny, that the left foot of a chameleon, when treated in the proper fashion, will produce invisibility.

Aulus Gellius, X, 12, 5.

"Sed redeo ad Plinium. Sinistrum pedem ait chamaeleontis ferro ex igni calefacto torreri cum lecta quae appellatur eodem momento chamaeleontia et utrumque macerari unguento contigique in modum pastilli atque in vas mitti ligneum et cum quo vas ferat, etiam si is in medio fluctu versetur, a nullo videri posse."

As an exact opposite to all these usages is the requirement made by Pliny, when speaking of the

power to effect certain cures resting in the hand of a dead person, that the left hand must be turned away,

Nat. Hist. XXVIII, 45, ##

"Immatura e orte raptorum manu strumas, parotidas, guttura tactu sanari affirmati, quidam vero cuiuscunque defuncti, dum tepet sui sexus, laeva manu aversa."

The reason for this requirement may rest in the fact that the left hand is ill-omened, and in the desire to remove anything which may be unfavorable to the success of the cure.

Right in Medicine.

However it was not the left hand

that we find used in connection with remedies such as the foregoing; but also the right hand and the right in general are quite as frequent. Their choice is due obviously to the general characteristic of good luck attached to the right.

The plant to be used as a remedy must be gathered with the right hand.

Marcellus, Med. XXIX, 93.

"Herbam refectam dextra manu colliges, in quantum sufficere posse credideris eamque ad levitatem contères et cum vino dulci ac veteri vel Libycensi colico iciunus per triduum dabis."

The two middle fingers of the right hand when bound to

gether serve as a preventative a-
gainst catarrh or inflammation
of the eyes. Here the tying of the
fingers typifies the binding of the
disease. There is also a probable
connection between the middle
finger and the nose.
Pliny, Nat. Hist. XXVIII, 42.
"Pollex in sede fracidigatus proximo
digito tumores inguinum sedat,
in manu dextra duo medii liga-
tis, contigati distillationes at-
que cicatrices arcent.
Marcellus, Med. X, 71; Pseudo-Pliny,
Med. I~~XX~~II, (28, 42).

As a cure for sneezing or
hiccups; among other things, Pliny
prescribes the transfer of the
ring from the left hand to the

middle finger of the right.
Pliny, Nat. Hist., XXVIII, 57.
"Ste mucosta fimo gravedinem
evordant et si quis mulcaverit,
ut tradunt, oscalo attingat, ster-
nutamenta et singultum. ad hoc
Varro suadet salivam alterius
nares scalpere, fleriique anulum
e sinistra in sinistram dex-
trae digitum transferre, in a-
quam fervontem manus mergere."
Marcellus, Med., XXVII, 44.
"Anulus in sinistra manu in
medio digito positus vel ibidem
translatus singultus statim com-
fescit."

Animals perform these
act as a charm to avert the
evil omen of the crowing of a cock.

Petronius, Cena Trimalchionis, 74, 1.
"Haec dicente eo gallus gallinaceus
cantavit. qua voce confusus Tri-
malchio vinum sub mensa iussit
effundi lucernasque etiam
mero spargi; immo avidus tra-
iecit in dexteram manum, et "non
sine causa" inquit "hic fucine
signum dedit. mutari iocen-
dium oportet fiat, aut aliqui
in vicinia primam aficiet."

Blows from the right hand
of the Furiae were supposed to
produce fruitfulness in women.
Ovid, Fast. II, 425.
"Nupta, quid expectas? non te fol-
lentibus herbis,
nec fuga, nec magico carmine mater
eris.

Excise fecundas fatientis verbera
dextras
Iam exercitatum nemo habebit avi."

showing very clearly the idea that the healing power rests in the right hand is a dream described by Artemidorus. In this a certain sick person thought that while in the temple of Aesculapius the god gave him the fingers of his right hand to eat. Wherefore he was cured.

Oneirocritica V, 89.

"Ἐδόκει τις νοσῶν τὸν στόμαχον καὶ συντηγὴς δεόμενος παρὰ τοῦ Ἀσκληπιοῦ εἰς τὸ ἱερὸν τοῦ θεοῦ εἰσιέναι, καὶ τὸν θεὸν ἐκτείνοντα τῆς δεξιᾶς ἑαυτοῦ χειρὸς τοὺς δακτύλους παρέχειν αὐτῷ ἐσθίειν

φοίνικας πέντε ἐσθίων ἐθεραπεύθη· καὶ γὰρ αἱ τοῦ φοίνικος βάλανοι αἱ ὀπούδαῖαι δάκτυλοι καλοῦνται."

Similarly to the left, it is often necessary to apply the remedy to the right half of the body of the patient.

Marcellus, Med. XXII, 41.

"Facertam viridem frende et de acuta parte canae iecur ei tolle et in phoenicio vel panno naturaliter nigro alliga atque ad dextram partem lateris aut brachii laborantis patico suspende, sed viam facertam dimitte et dicito ei:"

Pelagonius, Art. Vet. 154.

"Item ad eos qui tardius meant, fornos decoques et [illegible]

primis ad sextarium et commisces
vini victeris et olei acetabulum et
dabis per nares dextras et dex-
tulet."

Marcellus, Med. X, 81; XXII, 24; 26; 34;
Pelagonius, Art. Vet. 142; 278; 458;
Pseudo-Plin., Med. III, XV.

Marcellus (Med. XXXIII, 8) gives
the composition of a plaster which
the user is to apply to the great
toe of the right foot as an aphro-
disiac. When he desires to cease,
it must be transferred to the same
position on the left foot.

"Ut in venere, cum volueris, sis
fortis, remedium tale facies ---
---. Haec omnia separatim tritaque
misceb is et iterum simul tere,
inde emplastrum facies vel pilulam

et fores in dextri pedis follice,
et mutui volueris vesere, et con-
cessare volueris, ad sinistri pedis
follicem transfugas."

cf. Partfey, l.c. I, 2, 3/34 ff.

An instance of the use of a
part of an animal taken from its
right side is Marcellus, Med. XXXIII,
6.

"Venerem concitant passeres in cibo
sumpti vel ova eorum, item galli-
naceus testis dexter in aristis
pelle collo subligatus mire prodest."

In Pliny (Nat. Hist. XXIV, 19.172)
the patient, to whom a certain oint-
ment is applied is required to
spit to his right three times. Pliny
adds that the remedy is said to
be more efficacious if three men
of three nationalities count three

velocis towards the right ("dextrorsus")

"iuxta hoc videtur vite nocitura
herba quam Galli rodarum vocant.
- - - - - qui fermentum est de-
sputi ad sinistram dextram terra.
efficacius remedium esse dicunt,
si tres quoque trium rationum
lomices ferunquant dextrorsus."

Still another requirement made by Marcellus is that the patient shall receive the medicine from his right and hand back the cup to his left. In this manner the medicine comes from a favorable direction.

Marcellus, Med. XXV, 11.

"Sed qui accipiet stans accipiat et contra orientem bibat [illegible]

a dextra parte potionem accepit, ad sinistram retro ut non re-ficiat reddat calicem ei, qui dederit potionem; hoc per triduum faciet."

Sometimes the remedy must be applied to the same side of the body as that which is diseased; sometimes to the opposite side. Marcellus, Med. XXIX, 23.

"Ubi vero dubium erit, ut si in latere sinistro dolor fuerit, in manu sinistra balneum accipiat, aut in dextra, si dextrum latus dolebit." Marcellus, Med. VIII, 142; XXIX, 26. Marcellus, Med. XII 48.

"Si tibi partis sinistrae latus dolebit, cubito dextro calida fo-ba coctam tritam ante cibum

ges-tem liga. Si vero sanie dexte-
ra sive superior sive inferior dese-
dolebit, cubito sinistro ligato
similiter faba et hoc ter tri-
cum facito."
Marcellus, Med. IX, 111; Pseudo-Plin.,
Med. I. VI (28, 60).

Finally both hands are ap-
plied to both sides of the body
Marcellus, Med. XVIII, 4.
"Ad cervicum dolores remedium
physicum sic: Pedem dextrum
manum sinistram saliva tange et dextrum
poplitem ter frica, deinde sinistrum
manum sinistrum et hoc ter per
singulos poplites facito, statim
remedium."
Marcellus, Med XII, [illegible]

Returning to the association between the left and charms of a kind, there are several statements in the Geoponica or the de Re Rustica Eclogae of Cassianus Bassus which show its full development. Thus the left hoof of a black ass is a charm to ward off enchantments.

Geoponica XV, 8, 1.

"Μελισσῶν σωφρονιστικὸν μὴ φαρμακοῦσθαι, μηδὲ ἐγρούς, μηδὲ οἰκίας, μηδὲ κτηνοτροφεῖα μηδὲ ἐρασταρέα. Ἦγουν μέλανος ὁπλὴν τοῦ δεξιοῦ ὠμοῦ κατόρυξον ὑπὸ τὸν οὐδὸν τῆς εἰσόδου, καὶ ἐπίχεε ῥητίνην πιτυΐνην ὑγρὰν ἄπυρον.

Similarly the left hoof of a bull when buried beneath the threshold

from the fields.
Historia V, 33, 1.
"Ἅμα τῷ συνίστασθαι ἐν τῷ ἀέρι τὴν ἐρυσίβην ἰδὼν εὐθὺς βοὸς κέρας ἀριστερὸν σὺν βολβίτῳ καίειν, καὶ καπνὸν πολὺν ποιεῖν κύκλῳ τῆς ἀρούρας κατὰ ἄνεμον, ἵνα ὁ ἄνεμος πάντα τὸν καπνὸν πρὸς τὴν ἐρυσίβην φέρῃ, διασκεδάσει γὰρ τὴν αἰτίαν τοῦ ἀέρος ὁ καπνός."

When attacked by a hyena it is necessary to advance on his left side, for otherwise it will be impossible to kill him.

Historia, XV, 1, 12.
"Γαίνης δέ σοι ἐπιούσης, σπούδασον μὴ ἀπὸ τοῦ δεξιοῦ μέρους αὐτὴν ἐπιέναι, ἐπεὶ ναρκήσεις, καὶ οὐκ ἂν δύναιο βοηθῆσαι ἑαυτῷ ἐξ ἴσου

τερου δὲ μέσους ἐπαύσης, θαρρῶν ἐπέρχου, ἀναιρεῖς γὰρ αὐτὴν παντως."

Dio probably to the same general idea in the statement that a snake can be pulled out of a hole only with the left hand.

Oeconomica XIII, 5, 6.

"Ἀπουλήιος δέ φησι, τὸν ὄφιν καλάμῳ ἀπαξ πληγέντα γυμνᾶν, πλεονάκις δὲ σώννυσθαι. ὄφιν εἰς ὀπὴν κατα δυόμενον, εἰ μέν τις τῇ ἀριστερᾷ χειρὶ ἐπιλαβοιτο τῆς οὐρᾶς, ῥᾳδίως αὐτὸν ἐξελκύσειν, τῇ δὲ δεξιᾷ μὴ δύνασθαι. οὐ γὰρ συνδιδώσιν ἑλκόμενος, ἀλλ' ἢ ἀποφεύγει ἢ ἀποκοπήσεται."

Practically identical in Plin. Nat. Hist. XXVIII, 5, 33

"Nimis miretur hoc qui sciat verum a fictis non attingi quae fruniti in furore, serpentis aegre praeterquam laeva manu extrahi."

Suetonius states that Nero possessed as a charm the skin of a snake, which had been found on his couch, enclosed in a golden bracelet. This he wore on his right arm. The connection with what has been already seen in regard to certain remedies is plain.

Suetonius, Nero, 6, 23.

"Additum fabulae et eorandem draconem e lubrico se profente contentos refugisse. Unde fabula exorta est, defensis in lecto eius circum cervicalia serpentis exuviis; quas tamen cubiculo eius illatas exortum

tate matris indueas dextro brachio
gestavit aliquandiu, ac taedio tan-
dem materna memoriae abiecit,
nervusque externis suis rebus fru-
tra requisivit.

Association of the Right with the Male, of the Left with the Female.

In dreams.

Artemidorus in his Oneirocritica explains the significance of the appearance of the right and the left in dreams. In general the right is connected with the male, the left with the female. Thus in the case of the right and left hands.

Oneirocritica I, 2

"- - - - - δεξιὰ χεὶρ εἰς πατέρα, υἱόν, φίλον ἀδελφόν, ἀριστερὰ χεὶρ εἰς γυναῖκα καὶ μητέρα καὶ φίλην καὶ θυγατέρα καὶ ἀδελφήν."

Artemidorus himself gives the explanation for this interpretation, which is a direct line

with characteristics of the right and left hands already discussed.

ib. I, ch. 42.

"σημαίνειν γὰρ ἔφη τὴν μὲν δεξιὰν χεῖρα τὰ ποριζόμενα τὴν δὲ εὐώνυμον τὰ πεπορισμένα· ἡ μὲν γὰρ πρὸς τὸ λαβεῖν ἕτοιμος, ἡ δὲ ἐπιτήδειος πρὸς τὸ φυλάξαι. ἔστι δὲ παλαιὰ διαίρεσις καὶ ἀληθὴς καὶ ἥδε. σημαίνει ἡ μὲν δεξιὰ χεὶρ υἱὸν πατέρα φίλον καὶ ὃν ἐν τῇ συνηθείᾳ κατὰ χρώμενοι λέγομεν ὅτι ἡ δεξιὰ χείρ ἐστι τοῦ δείνος· ἡ δὲ εὐώνυμος γυναῖκα μητέρα ἀδελφὴν θυγατέρα δούλην, ὁποτέρας οὖν ἄν τις δόξῃ ἀφαιρῆσθαι στερηθήσεταί τινος τῶν ὑπ' αὐτῆς σημαινομένων."

Interesting as being inexact as to fr. 211 ff.

cord with this explanation is a dream recorded by Artemidorus in which a sick man beheld Serapis shaking his right fore-finger at him as a sign that he was ready to receive him into Hades. In this same passage there occurs the use of the right hand as a favorable sign and of the left as the reverse.

Theocritus, V, 92.

"Νοσῶν τις ἦλθε τὸν Σάραπιν, εἰ μέλλει σωθήσεσθαι τὴν δεξιὰν αὐτῷ χεῖρα ὄναρ ἐπισείσαι, εἰ δὲ μή, τὴν ἀριστεράν, καὶ δὴ ἔδοξεν εἰσιόντι αὐτῷ τὸ ἱερὸν τοῦ Σαράπιδος τὸν Κέρβερον τὴν χεῖρα τὴν δεξιὰν ἐπισείειν αὐτῷ, τὴν ἐπιοῦσαν ἀπέθανεν εἰκότως ἀρθείσης γὰρ

τῆς δεξιᾶς ἕτοιμος ἦν παραδέξασθαι αὐτὸν ὁ Κέρβερος, ὅσπερ ὁλέθρος εἶναι νενόμισται."

This same signifies also the other parts of the body also when they occur in dreams, as well as to the hand, the eye:

Onirocritica I, 26

ὁ μὲν δεξιὸς ὀφθαλμὸς σημαίνει υἱὸν καὶ ἀδελφὸν καὶ πατέρα. ὁ δὲ ἀριστερὸς θυγατέρα καὶ ἀδελφὴν καὶ μητέρα. δύο δὲ υἱῶν ὄντων ἢ θυγατέρων δύο ἢ δύο ἀδελφῶν ὁ μὲν δεξιὸς τὸν πρεσβύτερον υἱὸν ἢ ἀδελφὸν ἢ θυγατέρα τὴν πρεσβυτέραν, ὁ δὲ εὐώνυμος θυγατέρα τὴν νεωτέραν καὶ ἀδελφὸν καὶ υἱὸν τοὺς νεωτέρους."

Here also the second contin-

generally emphasizes the superiority of the right over the left as representing those persons by nature stronger or more important.
cf. Aristotle V, 37.
of the teeth;
Aristotle I, 31
of the head;
Aristotle, I, 21.

With regard to the walls of a house, the right is interpreted as meaning the children and the left as meaning the wife, while the middle one stands for the master of the house.
Aristotle II, 10
τοίχων δὲ ὁ μὲν τὴν δύσιν ἔχων τὸν δεσπότην σημαίνει, ὁ δὲ τὴν θυρίδα τὴν δέσποιναν. ὁ πάις δὲ ὁ

ἔστι δυσίς, ἣ μὲν μέσος τὸν δεσπότην ὁ δὲ δεξιὸς τὰ τέκνα ἣ δὲ εὐώνυμος τὴν γυναῖκα."

In The Determination of Sex.

closely associated with dreams of the nature just discussed, or account of the significance attributed to right and left in both, are the ideas which were held with regard to the determination of the sex of an embryo. Varro gives the following directions for telling the sex of a calf yet unborn from the actions of the bull.

De Re Rustica II, 5, 13.

"tum denique taurus in gregem redigo mas an femina sit cum

cepta, significat descensu tauros, cum irit, ~~si~~ quod si mas erit, in dexteriorem partem abit; si femina in sinisteriorem."

The same statement is repeated by Columella, de Re Rustica VI, 24, 3, and Pliny, Nat. Hist. VIII, 45 (70), 176.

Similarly Geoponica XVII, 6, where are added directions for producing the sex desired.

"οἱ προγινώσκειν θέλοντες, πότερον ἄρρεν ἢ θῆλυ τέξεται ἡ βιβασθεῖσα βοῦς, παρατηρείτωσαν· ἐὰν μὲν εἰς τὰ δεξιὰ μέρη ὁ βοῦς κατέλθῃ, ἄρρεν τὸ τεχθησόμενον τεκμαιρέσθω· ἐὰν δὲ ἐπὶ τὰ ἀριστερά, θῆλυ. εἰ δὲ καὶ βουλιθείς ἄρρεν τεχθῆναι, τῷ καιρῷ τῆς ὀχείας τὸν ἀριστερὸν ὄρχιν ἀπόδυσον· εἰ δὲ θῆλυ, τὸν δεξιὸν

cf. id. XVIII, 3, 7.

The essential idea in all of these and the one which calls for our attention, is the connection between the right side and the male, the left and the female. We have already seen it occurring in the explanations given by Artemidorus of the meaning of certain dreams. The association in all cases must be attributed to exactly identical causes, going back to the general attributes of the right and the left which we have already considered.

In explanation of Columella, de Re Rustica VI, 24, 3, Schneider[1] writes "Vera est opinio ex alia aegue falsa".

[1] Scriptores Rei Rusticae, II, p 339

dextrum testiculum et ovarium femininum a natura fortiora masculis, sinistra femineis destinata fuisse." Of the truth of this statement we have numerous proofs.[1] Thus with regard to the parts of the uterus of the mother Galen (in Epid. VI, 48 [XVII, A, 1002 K]) quotes a line from Parmenides.[2]

"τὸ μὲν τοι ἄρρεν ἐν τῶι δεξιῶι μέρει τῆς μήτρας κυίσκεσθαι καὶ ἄλλοι τῶν παλαιοτάτων ἀνδρῶν εἰρήκασιν, ὅ μὲν γὰρ Παρμενιδῆς οὕτως ἔφη·
δεξιτεροῖσιν μὲν κούρους, λαιοῖσι δὲ κούρας."

Further details (V, 7, 4 [D 420])[3] add

1. Ploss, l. c. I, p 373
2. Diels, Frag. d. Vorsokr. p 128, fr. 17 Parmenides
3. Diels, l. c. p 116 § 53

that the semen from the right side of the male enter the right side of the uterus, and that from the left enter the left side. If however the semen from the two sides become intermixed in their descent the resulting offspring will be female.

"Ἀναφορὰς παρειένδης τὰ μὲν ἐκ τῶν δεξιῶν (sc. σπερμάτων) καταβάλλεσθαι εἰς τὰ δεξιὰ μέρη τῆς μήτρας τὰ ἐκ τῶν ἀριστερῶν εἰς τὰ ἀριστερά. εἰ δ' ἐναλλαγείη τὰ τῆς καταβολῆς, γίνεσθαι θήλεα."

This would seem to show that the sex of the child was considered as not dependent solely upon the mother. In fact Aristotle (de Animal. Gen. IV, 1, 765 b) states that there existed the belief that

it deferded also upon the side of the father from which the semen came; that from the right producing a male, that from the left a female.

"πότερον δὲ καὶ πρὶν σύλλην τὴν διαφορὰν εἶναι πρὸς τὴν αἴσθησιν ἡμῶν τὸ μὲν θῆλυ τὸ δ' ἄρρεν ἐστίν, ἐν τῇ μητρὶ λαβόντα τὴν διαφορὰν ἢ πρότερον, ἀμφισβητεῖται. φασὶ γὰρ οἱ μὲν ἐν τοῖς σπέρμασιν εἶναι ταύτην τὴν ἐναντίωσιν εὐθὺς οἷον Ἀναξαγόρας καὶ ἕτεροι τῶν φυσιολόγων· γίνεσθαι τε γὰρ ἐκ τοῦ ἄρρενος τὸ σπέρμα τὸ δὲ θῆλυ παρέχειν τὸν τόπον, καὶ εἶναι τὸ μὲν ἄρρεν ἐκ τῶν δεξιῶν τὸ δὲ θῆλυ ἐκ τῶν ἀριστερῶν, καὶ τῆς ὑστέρας τὰ μὲν ἄρρενα ἐ

τοὺς δεξιοὺς εἶναι τὰ δὲ θήλεα ἐν τοῖς ἀριστεροῖς."

Censorinus, de Die Natali VI, 6.

"ex dextris partibus rufos semina mares gigni atque ideis feminas Anaxagoras Empedoclesque consentiunt."

Censorinus, l. c. V, 2; Aristotle, de Gen. Anim. l. IV, §765

So too with respect to which of the parents the child should resemble, the side from which came the semen, and the side of the uterus played an important part.

Censorinus, de Die Natali VI, 8.

"ceterum Parmenidis sententia est cum dexterae partes semina dederint"

cf. Diels, l. c. p 116 § 54.

tunc filius esse patri consimilem,
cum daemone, tunc matri."

Aetius V, 11, 2 [D422]

"Παρμενίδης ὅταν μὲν ἀπὸ τοῦ
δεξιοῦ μέρους τῆς μήτρας ὁ γόνος
ἀποκριθῇ, τοῖς πατράσιν, ὅταν δὲ
ἀπὸ τοῦ ἀριστεροῦ, ταῖς μητράσιν
(ὡς ὅμοια τὰ τέκνα γίνεσθαι)

From Aetius we obtain still another idea which differs slightly in detail from the already given, but which rests upon the same fundamental principle. In the preceding statements the semen from the right side of the male was considered as entering the right side of the uterus in order to produce a boy and the same with the left for a girl

Lactantius, however, states that if the male semen, that is from the right side, enters the left side of the uterus a male will still result, but he will have certain feminine characteristics, similarly female semen, that is from the left side, falling on the male side of the uterus will produce a female, but with masculine characteristics.

Lactantius, de ofificio 12, 12.[1]

"disparesque quoque naturae hoc modo fieri futurum: cum forte in laeuum uteri latum masculinae stirpis semen incidit, nam quidem gigni ofinatio est, sed quia sit in femineam arte conceptus

[1] Dicls, l. c. p 116 $ 54.

aliquid in se habere femineum se-
cla quam decus virile fatiatur,
vel formam insignem vel nimium
candorem vel enormia dentitatem
vel artus delicatos, vel staturam
brevem vel vocem gracilem vel
animum imbecillum vel ex his
flura. item si fuerit in determi-
semen feminei generis influxerit,
feminam quidem procreari, sed
genitam in masculina forte con-
secta sit, habere in se aliquid
virilitatis ultra quam sexus
ratio ferre illat, aut valida mem-
bra aut immoderatum longitudi-
nem aut fuscum colorem aut
hispidam faciem aut virilem
indecorum aut vocem robustam
aut animum audacem aut [illegible]

flura."

Aristotle (de Animal Gen. IV, 765) opposes all of these views, and declares that they have been proved false by actual observation and experiment. He states, however, that a possible cause for a child being male or female is the difference in the amount of heat and cold involved. This he adds might account for the theory of the right and the left, as the right side of the body is naturally warmer than the left, and therefore the semen from that side would be warmer and hence more liable to produce a male.

765 b

"τὸ μὲν οὖν θερμότητα καὶ ψυχρότητα αἰτίαν εἶναι τοῦ ἄρρενος καὶ τοῦ θήλεος καὶ τὸ τὴν ἀπόκρισιν ἀπὸ τῶν δεξιῶν γίνεσθαι ἢ τῶν ἀριστερῶν, ἔχει τινὰ λόγον. θερμότερα μὲν γὰρ τὰ δεξιὰ τοῦ σώματος τῶν ἀριστερῶν, καὶ τὸ σπέρμα τὸ πεπεμμένον θερμότερον, τοιοῦτον δὲ τὸ συνεστός, μονιμώτερον δὲ τὸ συνεστὸς μᾶλλον. [1]

[1] cf. Diels, l. c. p. 175 § 81.

Right side as the position of honor.

With reference to a distinguished personage or to the principal figure in any transaction, the position of honor was on the right side.

Suetonius Tiberius 6, 20.

"Dextro pubescens humero."

Actaeo triumpho currum Augusti comitatus est, sinisteriore funali equo cum Marcellus Octaviae filius dextrior ei haereret."

Velleius, Aug. 11, 3; Suetonius, Nero, 13, 12.

Euripides, Orestes 474.

"ἄγετέ με· πρὸς γὰρ δεξιὰν αὐτοῦ θέλω
στὰς ἀσπάσαι σθένος, χρόνιος εἰσιδὼν φίλον."

From a statement of [illegible]

Lowever, we would have to conclude that among the Persians the usual practice was reversed and that the left side took precedence over the right.

by ref. VIII, 4, 3.

"ὡς δ' ἦλθον οἱ κληθέντες ἐπὶ τὸ δεῖπνον, οὐχ ὅπου ἔτυχεν ἕκαστον ἐκάθιζεν, ἀλλ' ὃν μὲν μάλιστα ἐτίμα, παρὰ τὴν ἀριστερὴν χεῖρα, ὡς εὐεπιβουλευτοτέρας τὰύτης, ὀύος, ἢ τῆς δεξιᾶς, τὸν δὲ δεύτερον παρὰ τὴν δεξιάν, τὸν δὲ τρίτον πάλιν παρὰ τὴν ἀριστερήν, τὸν δὲ τέταρτον παρὰ τὴν δεξιάν."

According to Heydeck: "Le côté de la main droite est le côté de la main droite, fort, ou

1. l. c. p56

table, le côté de la maison, le tonneau, etc. et par là le côté d'honneur et de préférence, l'origine est peut-être religieuse cf. Schrader (Reallexikon der indogermanischen Altertumskunde) §309: "Für den Süden wie für den Norden Europas wird von den Alten die Sitte bezeugt, sich beim Gelage zur Linken zu setzen nach der rechten Seite zu werden. Im markenrechtlichen Verfahren hat sich hieraus bei Goten und Kelten die Gewohnheit entwickelt einer zu ehrenden Persönlichkeit die rechte Seite zuzuwenden." However, the custom which made the right side the position of honor probably had its origin merely in the general

precedence of the right due to its associations. Instead of being the cause, it is more likely that the religious practice was a secondary outgrowth of this very usage.

An instance of the practice of turning towards the right when praying to or addressing the gods is found in Plautus, Curc. 70.

"Si deos salutas, dextrorsum respice."

cf. Livy, Hist. XXVIII, 25.

also Plutarch, Camillus 131F

"ταῦτ' εἰπών, καθάπερ ἔστι Ῥωμαίοις ἔθος εὐξαμένοις καὶ προσκυνήσασιν ἐπὶ δεξιὰ ἐξελίττειν, ἐσφάλη περιστρεφόμενος."

Plutarch, Plato, 203 B.

1 cf. Müller, Die Etrusker, II, p 144
Valeton, Bericht Amsterdam pp 289-316

Worthy of comparison with these, as showing again the use of the right, is the practice followed by the worshipper at the completion of his prayer to the gods of moving his right hand to his mouth. It must have been of the nature of an act of reverence.

Pliny, Nat. Hist. XXVIII, 25,
"in adorando dextram ad oscula referimus totumque corpus circumagimus, quod in laevum facere aliae religiones credunt."

Quite similar is Apuleius, Met. IV, 28, 300,
"multi denique civium et advenae cofluxi, quos eximii spectaculi rumor studiosa celebritate congregabat, in accessae formositatis

admiratione stupidi et adorantes
oribus suis dexteram prior
digito in erectum follicem, voidate
ca, ut ipsam frontem deum
Vestem religiosis lucernabatur
adorationibus."

cf. Ovid, Fasti v. VII, 130.

Do too when libations were
offered to the gods it was done
with the right hand.

Virgil, Aen. VIII, 273.

"quare agite, o iuvenes, tantarum in
munere laudum
cingite fronde comas et fundite
pocula
lingite dextris,
commaneque vocate deum et date
vina volentes."

Virgil, Aen. VIII, 278; Ovid, Met. XIV, 276.

Significant are the lines from

deftinus Serenus 6." where, when the offering is made to the gods of the lower world, the left hand is used.

"inferie manu sinistra
immolamus focula."

ἐπιδέξια and ἐπαρίστερα as terms of procedure.

In Athenaeus we find the expression ἐπιδέξια πίνειν. "Thus X, 464[2].

"πρὸς οὓς λεκτέον ὅτι τρόποι εἰσὶ πόσεων κατὰ πόλεις ἴδιοι, ὡς Κρητῶν παριστρῶσιν ἐν τῇ Λακεδαιμονίων Πολιτείᾳ διὰ τούτων· "ὁ μὲν Χῖος καὶ Θάσιος ἐκ μερίδων κυλίκων ἐπιδέξια· ὁ δ' Ἀττικός, ἐκ μιᾶς

1. Bachrens, Poet. Lat. Min. VI, p 325
2. ed. Schweighäuser, V

ἐπιδέξια· ὁ δὲ Θετταλικός, ἐκπώματα προπίνει ὅτῳ ἂν βούλωνται μεγάλα Λακεδαιμόνιοι δὲ τὴν παρ' αὐτῷ ἕκαστος πίνει, ὁ δὲ παῖς ὁ οἰνοχόος, ὅσον ἂν ἀποπίῃ." Τοῦ δὲ ἐπιδέξια πίνειν μνημονεύει καὶ Ἀναξανδρίδης ἐν Ἀγροίκοις, οὕτως

Α. τίνα δ' παρεσκευασμένοι πίνειν τρόπον ἐστὲ νυνί; λέγετε. Β. τίνα τρόπον πίνειν ὑμεῖς; τοιοῦτον οἷον ἂν καὶ σοὶ δοκῇ. Α. βούλεσθε δ' ποῦ τὸν ἐπιδέξια πάτερ, λέγειν ἐπὶ τῷ πίνοντι; Β. τὸν ἐπιδέξια λέγειν. Ἀπολλον, ὡσπερεὶ τεθνηκότι.

cf. Athenaeus XIII, 600e.

For an explanation of the nature of this manner of drinking it would be well to compare two other passages.

Homer, Odyss. XXI, 141.

"ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ δι-
νοχοεύει."

Plato, Symposium, 223 C.

"- - - - - ἐγρόμενος δὲ ἰδεῖν τοὺς
μὲν ἄλλους καθεύδοντας καὶ διχο-
μένους, Ἀγάθωνα δὲ καὶ Ἀριστοφάνη
καὶ Σωκράτη ἔτι μόνους ἐγρηγορ-
έναι καὶ πίνειν ἐκ φιάλης μεγάλης
ἐπιδεξιά."

By combining these two pas-
sages with those from Athenaeus
just quoted, we see that the word
represented by "ἐπιδέξια πίνειν" was
probably one in which the banquet-
ers drank in turn starting from
the man occupying the chief posi-
tion at the table, then passing to

the person on his right, then to the one on the right of the latter, and so on." In the Symposium (l. c.) there was but one vessel which was evidently passed between the three men. It is not necessary, however, to suppose that this was always the case, although the custom might well have originated from some such practice of passing a single drinking cup around the whole company. The reason for its being passed from left to right is evidently because thus the guests would drink in the order of precedence, as we have already seen that the right hand side was the most honored. The drinking ἐπὶ δεξιᾶ was also [illegible]

" cf. Schweighäuser, Athenaeus Vol. II, p. 29, note on I, 464

especially suited to solemn occasions, and have been used chiefly when it was desired to infuse a spirit of solemnity. Plato in the Symposium (l. c.) would therefore have invited to infuse a ludicrous effect.[1]

Homer, Iliad I, 599, shows that this same order was followed in filling the cups.

"αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἄφυσσων."

With such an origin the ἐπιδέξια became a regular order of procedure in other matters besides drinking.

Homer, Iliad, VII, 183.

1. Jevons, Indo-European Modes of Orientation, Classical Review X (1896) p. 25 [illegible]

"κἀγὼ δὲ φέρων (κλῆρον) ἂν ὅμιλον ἁπάντων
δεῖξ' ἐν δεξιᾷ πᾶσιν ἀριστεύουσιν Ἀχαιῶν."
Plato, Symposium, 177 D.

"δοκεῖ μοι χρῆναι ἕκαστον ἡμῶν λόγον εἰπεῖν ἐπαινοῦντα Ἔρωτος ἐπὶ δεξιὰ ὡς ἂν δύνηται κάλλιστον..."
ib. 214 B + C; 222 E.

ἐπιδεξία stood for the correct way of doing anything, as ἐπαριστερά came to have the opposite meaning of doing anything in the wrong way.
Aristophanes, Birds 1561.

"οὗτος, τί δρᾷς; ἐπ' ἀριστερ' οὕτως ἁμπέχει;
οὐ μεταβαλεῖς βοᾶν ἄττιον ὧδ' ἐπὶ δεξιά;"

1. cf. Blaydes, note on the passage

cf. Herodotus, II, 36.

Interesting in this connection, as showing the general idea of ill-omen attached to anything which departed from the regular and usual, is the practice which was frequently followed of writing the tablets used in the execution of "defixiones" "επαριστερα".[1].

Wuensch, Defixionum Tabellae Atticae. Nos. 11 b; 20-22; 24-32; 35-37; 40-44; 46; 57; 58; 66-68; 84; 96; 97; 109; 138; 139; 160; 169; 174; 175; 178; 179; 181.

cf. Carter, l. c. I, l. 248 ff.

In the celebration of the marriage rites fire and water were carried around "dextrum in orbem".

Valerius Flaccus, Arg. VIII [illegible]

[1] Dizionario Epigrafico di Antichità Romane. Vol. II [illegible]

"...igneum Pollux undanque jugulum | fractulit, et dextrum ~~[illegible]~~ pateræ vergun-
tur in orbem."

In marching around a tomb, however, exactly the opposite course was followed. This is due to the association of the tomb with the "Di Inferi."

Statius, Theb. VII, ~~215.~~ 200

"lustratque ex more, sinistri | Orbe rogum."

In order to remove the feeling of ill-omen naturally arising from this act, the procession was made to return "dextri gyro."

Statius, Theb. VII, ~~221.~~ 206

"hic luctus abolere, novique | Funeris auspicium, vates quamquamosus
sentit"

Vera) iubet; dextrisque et vibrantibus hastis
Hoc rudeunt,"

The connection between these acts and the practices which have been just discussed, is plain.

Further the ceremony of "dextratio" was observed by the "Fratres Arvales" when collecting the offerings of first-fruits. There they received in their left, and at once passed on to their right hands.

C. I. L. VI, 1, No 2104 a, l. 26 ff.[1]

[1] cf. Henzen Acta Fratrum Arvalium, Comment. p 30.

Superstitions Based upon the Derived Associations of Right and Left.

There are a few superstitions or superstitious usages connected with the right and left which it is impossible to explain, except by supposing that they arose after the idea of lucky or favorable had become firmly attached to the right, and the reverse to the left. They are therefore directly dependent upon this association.

"Fes dexter" and "fes sinister."

One of these is the common use of the phrase "fes dexter" and of its opposite "fes sinister." Their origin lies in the custom of ente-

ing a temple or house with the
right foot first."
Petronius, Cena Trimalchionis 30, 5.
"Is refloti voluptatibus cum corona-
rer in triclinium intrare, exclama-
vit unus exfueris, qui super hoc
officium erat positus: 'dextro pede!'
Sine dubio paulisper trepidavimus
re contra praeceptum alicuius
nostrum limen transiret, ceterum
ut pariter novimus dextros gressus
servos nobis deferiatur prouibit
ad fores ac rogare coepit, ut se
foetore eriperemus; vettium ego
dextro pede diserantem sinistramque
in atrio aureos numerantem de-
precati sumus, ut servo remitteret
poenam."

1. Butler, A Collection of Latin Prose Books,
p361

By conforming with this requirement the visitor made his entrance under the most favorable circumstances and good luck was assured.

From Vitruvius we learn that this custom was of weight in the very construction of a temple.
de Architectura III, 4, 4.
"Gradus in fronte constituendi ita sunt uti sint semper impares. Namque cum dextro pede primus gradus ascendatur item in summo templo primus erit forendus."

With these as its foundation the phrase "pede dextro" came to be used for any action begun or performed under favorable auspices.
Juvenal X, 5.

"quid tam dextro fede concipis ut te/
comite non facile atterat tortique feracti"
Silius Italicus, Pun. VIII, 172; Prudentius, c. Symm. II, 79.

For dextera sometimes substituted afterward equivalent to its derived meaning of favorable.
Vergil, Aen. VIII, 302; X, 255 (fede secunda); Horace, Epist. II, 2, 3 (fede fausto); Ovid, Fast. I, 514 (felici fede); Her. XXI, 69-74.

So "sinistro fede" is used for unfavorable auspices,
Aetna, Met. I, 5, 21.
"sed ut fieri adsolet, sinistro
fede flofectum mefse confendii
frustrata est."
Ovid, Met. X, 452. Las the same reference.

"ter fedis offenei signo et nec vocata,
ter omen
funereus bubo letali carmine fecit."
Ovid, Trist. I, 3, 55; Am. I, 12, 3 ff;
Epist. XXI, 69

The Two Ways.

The simile of the two ways, the one for the righteous and those who lead an upright and honorable life, the other for the wicked, is very old. Thus we find it in Hesiod, Works and Days 287 ff.
"Τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι
ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν

θεν ἔθηκαν
ἀθάνατος· μακρὸς δὲ καὶ ὄρθιος οἶ-
μος ἐς αὐτὴν
καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' εἰς
ἄκρον ἵκηται
ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπὴ
περ ἐοῦσα."

The same idea is repeated in Xenophon (Memorabilia, II, 1, 21), where is recounted the Heracles myth of Prodicus.

As is natural the path of virtue is the one leading to the right; the path of vice, that leading to the left.

Anthologia Latina, 148 l. 3".

"Nam via virtutis dextrum petit ardua collem
Difficilemque aditum primo spectantibus offert."

1. Baehrens, Poet. Lat. Min. IV, p 150.

sed requiem praefert fessis in vertice summo."
Prudentius, c. Symm. II, 882.
"Simplicis ergo viae dux est Deus; ille per
undam
ire iubet mortale genus, quam dirigit ipse
sublimem dextro celsa ad fastigia divo."
Prudentius, Hamartigenia, 888.

The idea pervades also the whole body of the late moral and apocalyptic literature.[1]

Taylor[2] states that the figure of the two ways, however ancient, must be a development from that of the one way, which a man walks in with guidance, and is in danger

[1] Dieterich, Nekyia pp 191, 192, + 193.
Taylor, The Two Ways in Hermas and Xenophon, Journal of Philology XXI (1893) p 243 ff.
[2] l. c. p 256.

of missing without it. However as Dietrich thinks, the idea was probably transferred from the two roads which were supposed to exist in Hades, the one on the right leading to "Elysium," while that on the left led to "Tartarus."

Virgil, Aen. VI, 540.

"hic locus est, partis ubi se via findit in ambas:
dextera quae Ditis magni sub moenia tendit,
hac iter Elysium nobis; at laeva malorum
exercet poenas et ad impia Tartara mittit."

Plato, Republic, 614 B & C.

ἔφη δέ, ἐπειδὴ οὖν ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν,

καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον
τινὰ δαιμόνιον, ἐν ᾧ τῆς γῆς δύο
εἶναι χάσματε ἐχομένω ἀλλήλοιν
καὶ τοῦ οὐρανοῦ αὖ ἐν τῷ ἀνωτάλλω
κατὰ ταὐτὰ· δικαστὰς δὲ μεταξὺ τούτ-
των καθῆσθαι, οὓς, ἐπειδὴ διαδικά-
σειαν, τοὺς μὲν δικαίους κελεύειν
πορεύεσθαι τὴν εἰς δεξιὸν τε καὶ
ἄνω διὰ τοῦ οὐρανοῦ, σημεῖα πεπ-
ἀψαντας τῶν δεδικασμένων ἐν τῷ
πρόσθεν, τοὺς δὲ ἀδίκους τὴν εἰς
ἀριστερά τε καὶ κάτω, ἔχοντας
καὶ τούτους ἐν τῷ ὄπισθεν σημεῖα
πάντων ὧν ἔπραξαν."

The letter Y or rather its old form Y (ϒ) was selected by Pythagoras to embody the image of the two paths. Hence it is called the Letter

Persius III, 56.[1]
"et tibi quae Samios diduxit littera ramos
surgentem dextro monstravit limite callem."
cf. Persius V, 34.
"The stem stood for the unconscious life of infancy and childhood, the diverging branches for the alternatives offered to the youth, virtue or vice."
(Conington)
cf. Scholia on Persius III, 56
"quae Pythagoras Samo insula praecepit, qui Y ad modum humanae vitae figuravit ---- et in sinistra parte animi volut vitia sunt, quae de vepio facilem ad se praestat ascensum, est altera dextera in qua virtutis opera celebrantur; arduum ac difficilem limitem

[1] Notes on this passage by Wilkins, Jahn, and Conington in their editions of Persius.

pardens. quamquis evaserint quieta
sede excifuntur."

Dressing.

Dressing was from very early
times regarded as an impor-
tant one. It is found in Homer,
Odyss. XVII, 541.

"ὡς φάτο, Τηλέμαχος δὲ μέγ' ἔπ-
ταρεν, ἀμφὶ δὲ δῶμα
ἐμεδήσατο κοπάδοσε· γέλασσε δὲ
πηνελόπεια,
αἶψα δ' ἄρ' Εὐμαῖον ἔπεα πτερόεντα
προσηύδα·
ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε καλέσ-
σον·
οὐχ ὁρᾷς ὅτι μοι υἱὸς ἐπέπταρε πάσιν
ἐπεσσύμενος

Ovid, Her. XVIII, 152 proves that it was lucky even in itself without any reference to the side from which it came

"Sternit et lumen (fossitoma scribimus illo)
sternit et nobis prosperat omen ait."

Propertius II, 3, 24; Herodotus VII, 107; Aristophanes, Birds 720; Xenophon, Anab. III, 2, 9; Aristotle, de Anim. Hist. I, 492 b; Prob. 33; Theocritus VII, 96; XVIII, 16.

Plutarch, Themistocles, 119 A.

"τούτους ἰδὼν Εὐφραντίδης ὁ μάντις, ὡς ἅμα μὲν ἀνέλαμψεν ἐκ τῶν ἱερῶν μέγα καὶ περιφανὲς πῦρ, ἅμα δὲ πταρμὸς ἐκ δεξιῶν ἐσήμηνε---"

Here the sneeze is on the right side, exactly as we would expect

from what has been already observed with regard to the characteristics of the right.

A perfect parallel, although not quite as elegant is Aristophanes Knights, 638

"ταῦτα φροντίζοντί μοι
ἐκ δεξιᾶς ἀπέπαρδε κατὰ πύρων ἀγγ.
κἀγὼ προσέκυσα."

Plutarch, de Fort. Rom. 317 B shows that περέρχεσθαι on the left was sometimes regarded as unfavorable

ἀλλὰ μὴν, ἔφη, καὶ αὐτὸς Μεμμικοῦ τινος ἤκουσα, Τερεντίου δὲ ἐκείνου, ὅτι τὸ ξωκράτους δαιμόνιον παρῆν, ὅτε παρ' αὐτοῦ καὶ ὁπαρ' ἄλλων ἑτέρου μὲν παρόντος ἐκ δεξιᾶς, εἶτ' ὄπισθεν, εἶτ' ἔμπροσθεν, ὁρμᾶν αὐτὸν ἐπὶ τὴν πρᾶξιν· εἰ δ' ἐξᾶ μετεῶς, ὅτε

τρέπεσθαι· τῶν δὲ λίτου πτερῶν τὸν μὲν ἔτι μέλλοντος βεβαιοῦν, τὸν δ' ἤδη πράσσοντος ἐπέχειν καὶ καλύειν τὴν ὄρνιν."

A great deal of difficulty has been found in the interpretation of certain passages in the forty-fifth poem of Catullus.

XLV, l. 8.

"Hoc ut dixit, Amor, sinistra ut ante,
Dextram sternuit approbationem."

The same is repeated in lines 17 and 18, and in lines 19 and 20 is added

"Hunc ab auspicio bono profecti
Mutuis animis amant amantur."

There are two points here which afford trouble to the commentators first, why sinistra and dextram

should both be used, and secondly what the phrase "ut ante" refers to. With the latter we are not concerned. Instead of dextram the reading dextra is also found in the manuscripts. Ellis, however, seems to be correct in adopting dextram, and this reading furnishes a very simple interpretation."

By some commentators it is supposed that the idea of unlucky or unfavorable is contained in sinistra. Ellis

11. Each editor of Catullus has advanced a separate explanation of his own for this passage. The principal ones may be found in the note of Ellis on Catullus XLV, ll. 8+9, also in his Excursus on XLV, 8+9 (Commentary on Catullus, 2nd Ed. p 162 ff.); also in Friedrich, Catullus, note on XLV, ll. 8+9.

view may be dismissed at once, for he holds that the notion is that of incomplete as opposed to complete approval. He translates: "When he had said this Jove accepted his good will on the right as he had accepted his good-will on the left before."

The explanations, as a whole, seem to be rather forced, and there is really a much simpler one. It is first necessary to recognize that sinistra and dextra as used here come from two entirely distinct spheres, and that we have here a mixture of two elements, namely those of augury and of popular usage. As is well known, and as will be seen later the favorable side for the Romans when

preting omen was the left. Therefore as Love is to give a favorable omen, Catullus causes him to sneeze on the left side of the two lovers. This much is plain. If now we remember the meaning which is so often attached to dexter, namely that of favorable or lucky, the passage becomes clear at once.

In short, dextram does not have here its primary meaning of right, at all, but simply its late derived meaning of favorable. Thus sinistra and dextram agree perfectly, both in fact expressing the idea that Love was favorable to the two lovers. Might not "at ante" refer to the previous actions of the lovers, not merely to the

ticular moment described in the four, who had always been favorable to them, and therefore might readily be said to have hitherto always voyaged on their left, that is given them signs of his approval.

We would then translate these two lines perfectly literally: When he had said this, I was on the left, as hitherto, I voyed his favorable approval.

Right and Left in Augury.

As the right and the left played such an important part in the practice of augury it will be necessary to pay some attention to their use in this connection. However, the entire subject of augury has been very thoroughly studied, and all that can be done here will be to give a brief review of results already obtained. Still it seems to be requisite in order thoroughly to complete the study in which we have been engaged. J. M. J. Valeton in his article entitled "De Modis Auspicandi Romanorum"[1] presents the most pleased solution of the much discussed question

[1] Mnemosyne 17 (1889) pp 275-345

which arise, and in the main his conclusions will be adopted.

"signa impetrita"

The chief point in which the use of right and left in augury differs from that which we have already seen, is the fact that the meaning of favorable is connected with laevus and sinister, this is due, however, to their association with a certain portion of the sky, which in turn must be traced to the position assumed by the augur when observing omens.

Serv. states that the Etrurian augur turned towards the east. The abode of the dryan's gods was to the north and the north was to the

1. Deschelette Archeologie Préhistorique pp 580-6

left, therefore north and left were lucky. Wissowa rejected this view. But the Greeks and Etruscans of historic times regarded the right as lucky: therefore they must have turned their right side to the lucky north, that is they must have faced west. Still another view is held, namely that the east was lucky; therefore the Greeks, in order to have it on their right, faced north, while the Romans faced south. Finally it is held by some writers that both these manners of orientation existed side by side.[1]

The space marked out in the air by the augur was then referred

1. Wissowa, Religion der Römer p 452
Devons, Indo-European Modes of Orientation, Classical Review, X (1896) p 23.

observe his omens with known technically as the templum. Degell thought that there were among the Romans themselves two forms of this templum, the one facing the east in which birds were observed, the other facing the south for the observation of thunder. As Velton shows, however, signs were observed either in a templum facing the east or without any templum at all, while looking in every direction, but never while facing the south.

The manner of procedure followed by an augur when demanding certain signs from the gods is shown well in Liv. I, 18, 6 ff. (Fuma) de se quoque deos consulere. Indet. für Class. Philol. 1881, p. 593-63)

sit. Inde ab augure deductis in arcem, in lapide ad meridiem versus consedit. Augur ad laevam eius capite velato sedem cepit, dextra nuda, baculum sine nodo adunco tenens, quem lituum appellarunt. Inde ubi prospectu in urbem agrumque capto deos precatus regiones ab oriente ad occasum determinavit. Dextras ad meridiem partes, laevas ad septentriones esse dixit, signum contra, quorad longissime conspectum oculi ferebant, animo finivit; tum lituum in laevam manum translatum dextra in caput eius imposita precatus ita est: "Iuppiter pater, si est fas hunc Romanum Romulium, cuius ego caput tenco, regem Romae esse, uti te signis nubilo caelo declara-

assis i. te ere fines quos feci. "Tum
fare git verbis auspicia, quae vitii
vellet; quibus missis declaratus rex
Numa de templo descendit."

This practice was followed by
all succeeding augurs. That is,
all who sought to learn celestial
signs or signs from birds faced
the east steadfastly. The cause
was simple, says Valeton, since
to primitive man it would seem
natural that the gods should send
signs from that part of the sky,
from which rose the sun, the stars,
and indeed the whole movement of
the universe. cf. Dionysius, Antiquit.
Rom. II, 5, 245.

The templum was always di-
vided into two parts, right & left.

To these were given special names: the right side, that is towards the south, being called the antica; the left side, towards the north, the postica.

Festus 220.

"et dexteram anticam, sinistram posticam dicimus."

Servius, Vergil, Ecl. 9, 15.

In interpreting signs which had been asked for, however, these parts of the templum did not form the basis for their being judged favorable or unfavorable, but augurs asked that the gods should send the sign from a certain direction. If this was done the omen was favorable.

Cicero, Div. I, 39, § 5.

"quid augur (Lat.) cum dextram

rus, a sinistra cornix faciat ritum."

The "cornix" will be favorable not because it appeared from the left, but because it was asked from the left. When good signs are called sinistra i. e. fausta, they have not received this name from the left nor from the right part of the templum. cf. Festus, 337:

"sinistrae avis sinistrumque sive est sinistrum auspicium, id quod sinistrum fieri."

Servius, Aen. II, 693; Plutarch, Qu. Rom. 282 E.

Thus Cicero himself states that sinister is applied to all favorable omens whether they appear from the left or right.

Div. II, 39, 82

"haud ignorus quae fausta sint, sinistra vos dicere et ea si dextra sint."

Festus, 351.

So too, when the gods wished to strengthen their approval and sent other signs besides those asked for, these were called sinistra and laeva in whatever part of the templum they appeared. To summarize, therefore, all signs seen in a templum, whether asked or voluntary, which are favorable are called sinistra and laeva with no reference to the parts of the templum.

Plautus, Pseud. 762; Ennius, Ann. III, fr. 7, l 156[1]; Cicero, Leg. III, 3, 9; Div. II, 35, 74; Ham. III, 6, 7; Lucan, Phars. I, 601; Pliny, Ep. 5, 3.

[1] ed. Müller.

Varro (L. L. VII, 7) speaks of another form of templum.

"Eius templi (caeli) partes quattuor dicuntur, sinistra ab oriente, dextra ab occasu, antica ad meridiem, postica ad septentriones."

These words, according to Nettleton, are to be referred to the gods themselves, not to a second method of orientation. The Romans agreed that the gods dwelt in the northern part of the heavens, and therefore the term laevus was applied to the east.

Festus 339.

"Varro l. V epistolicarum quaestionum ait; "a deorum sede cum in meridiem spectes ~~ad~~ ad sinistram sunt partes mundi exortivae, ad

dextram occidentes factum arbitror,
at sinistra meliora auspicia quam
dextra res existimantur."

signa oblativa.

In cases where signs were sent
by the gods on their own volition,
without any especial request, there were
two methods of deciding whether they
were favorable or the reverse. They
might be judged either from the re-
gion or part of the sky in which
they appeared, or from their position
relative to the observer, that is
whether they were seen on his
right or left hand.

In the case of the former, all
signs which were seen in the east

en portion of the sky were to the Romans sinistra i. e. fausta. This applied to birds, thunder, and lightning.

Statius Silv. III, 491.

"Si datur et duris sedet hoc sententia Parcis
Solvere Echionias Lernaea cuspide fauces,
Si gravidas, laevaque tones, tunc omnia in astris
Consoret arcana volucris, bona murmura linguae.
Si frodibes, licet ecce oras et dextris-que profundum
Alitibus laetetur iter."

In this example we have dextris with the meaning unfavorable as opposed to sinistris, and referring

to the western part of the sky.
Ovid, Fasti, IV, 833.

"toritur dedit omina laevo
Iuppiter, et laevo fulmina missa polo.
augurio laeti iaciunt fundamina civis."
Pliny, Nat. Hist. II, 54, 142.
"Laeva (fulmina) prospera existimantur,
quoniam laeva parte mundi oriuntur."
Ennius, Ann. III, fr. I a l. 154; fr. VI, 3.
l. 155[1]; Cicero V, Marius 19, l 9.;
Cicero, Div. II, 39, 82; Phil. II, 38, 99; Vergil, Aen. II, 692; IX, 631; Ovid, Trist. I,
9, 49.

The reason for the east and therefore the left, being the place for favorable omens has been already stated. When, therefore, dexter, laevus, or sinister are used in connection

1. ed. Büchler
2. Baehrens, Poet. Lat. Min. VI, p. 305

with celestial signs, they must always be referred to the east or the west, never to the right or left hand sides.

With the Greeks also there existed the idea that the east was the best portion of the sky. With them, however, in direct opposition to the Romans, favorable omens appearing in the east were described by the epithet ἐσθλός, while λαιοτερός was applied to the unfavorable.

Cicero, Div. II, 39, 82.

"Quae autem est inter augures convenientia et coniuncta constantia, ad nostri auguris consuetudinem dixit Ennius;

~~Quom~~ tum tonitrua bina temperate serena;

At Homericus Aiax apud Achillem
queritur de ferocitate Troianorum
cuius quid hoc modo nuntiat:
Prospera Iuppiter his dextris fulgoribus
edit.
Signa sinistra videntur Graiis
et barbaris dextra melora. Quamquam haud ignoro quae bona sint
sinistra nos dicere et dextra
dicunt. Sed certe nostri sinistrum
nominarunt exteriique dextrum
quia plerumque melius videbatur."

In order to explain this differ-
ence numerous theories have been
advanced.[1] The explanation generally
adopted is a difference in orientation,
i.e. the Romans faced east, while the
Greeks faced west. The difficulty
of Priam, &c.; Xen., &c.

then a risk of accounting for the origin of this change. Valeton, Lowy, offers an explanation which is exactly in line with what we have seen to be the case with regard to the right in general. He says: "Auspicia oblativa, si in Oriente videbantur fuisse et Graecis, haec ratio erit, ut apud Romanos, apud eos quoque coniuncta fuit cum altera ratione, qua signa coeli quaedam fulmina ostendebantur si a dextra a sinistra se verterent, utrique apud Graecos simul vigent. Haec ratio autem, quae ad dextram partem fertinebat ---- affinitio- ------ fere adfixita esse videtur ad signa auto domi aut sub divo in proxima vicinitate accepta, in- fimis quae ad signa Lowe

ferenda esse viderentur: haec signa enim domestica praecipitem facilioremque habebant interpretationem ex parte contraria quam ex regione caeli. Attica ratio vero quae addita contra frustantia fluctuabat, infrenis ad libitum ut videtur, ad signa accipienda caelestia, ad ea praesertim quae magnae alicui hominum multitudini, cuius regnum extra fines erat regnumque locum affarebant. Sed utramque rationem ita coniungere et quasi conglutinare placuit, ut eodem vocabulo uterentur ad utrumque genus locorum designandum. Δεξιός dictus est et locus orientalis et locus a dextra manu; ἀριστερός cum regio occidentalis, tum locus a laeva manu [illegible]

luminum etymologiae simplex et clara est; τὸ δεξιόν, quod erat nonnullis quo signa dominica et ad singulos hominee pertinentia accipiebant viam insignem et plenumque salutis, transferebatur ad eam regionem caeli, qua eadem vim habere credebantur signa caelestia et aeria et ad magnae multitudinis hominum pertinentia; ita regio Orientalis τὰ δεξιὰ dicta i.e. loca pulchra sive meliora."

Homer, Il. XIII, 821.

"ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
αἰετὸς ὑψιπέτης· ἐπὶ δ' ἤχε λαὸς Ἀχαιῶν
ἄλκυονος οἰωνῷ.

Homer, Od. XX, 242.

"αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλυθεν ὄρνις,
ἀἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.

Homer, Il. X, 274; XII, 201; 219; 239; XXIV, 294; 320; Od. II, 154; XV 160; 525; XXIV, 312; Plutarch, Tib. Gracchus, 832 C.

A rainbow, if seen in a dream on the right hand side, is declared by Artemidorus a good omen, if on the left a bad one. The right and left sides, however, must be judged with reference to the seer. Oneirocritica II, 36.

"Ἶρις δεξιὰ μὲν ὁρωμένη ἀγαθή, εὐώνυμος δὲ πονηρά. δεξιὰν δὲ καὶ εὐώνυμον οὐ πρὸς τὸν ὁρῶντα χρὴ νοεῖν, ἀλλὰ πρὸς τὸν ἥλιον."

Lightning flashing towards the

right, that is the east was a favorable omen.

Homer, Il. I, IX, 236.

"Ζεὺς δέ ὀφι Κρονίδης ἐν δεξια σήματα φαίνων
ἀστράπτει."

Il. II, 353; Plutarch, de Gen. Soc. 594 D.

Pythagoras considered that there were certain parts of the universe "per se dextera" and others "per se laeva."

Aristotle, de Caelo, 284 b.

"τινές εἰσιν οἱ φασιν εἶναί τι δεξιὸν καὶ ἀριστερὸν τοῦ οὐρανοῦ, καθάπερ καλούμενοι οἱ Πυθαγόρειοι."

Aristotle, fr. [illegible] 200

"τὸ οὖν δεξιὸν καὶ ἄνω καὶ ἔμπροσθεν ἀγαθὸν ἐκάλουν (οἱ Πυθαγόρειοι), τὸ δὲ ἀριστερὸν καὶ κάτω καὶ ὀπισθεν κακὸν ἔλεγον."

Aristotle claimed that the east was called the right part of the universe, because from it began the motion of the universe.
Aristotle, de Caelo 285 b.

δεξιὸν γὰρ ἑκάστου λέγομεν, ὅθεν ἡ ἀρχὴ τῆς κατὰ τόπον κινήσεως. τοῦ μὲν οὐρανοῦ ἀρχὴν τῆς περιφορᾶς ὅθεν αἱ ἀνατολαὶ τῶν ἄστρων, ὥστε τοῦτ' ἂν εἴη δεξιόν, οὗ δ' αἱ δύσεις, ἀριστερόν."
Plutarch, de Plac. Phil., 888 B

Signs were also judged from their position with regard to the observer. In this method those on the right were favorable, while those on the left were unfavorable, the reason is obvious and in line with

αὐτοῖς ἀετὸς δεξιὸς φανείς

the usual custom apart from augury.

Propertius V, 1, 67.

"Roma, fave, tibi surgit opus, dele candida cives
Omina: sit celsis dextera cantet avis."

Ovid, Her. II, 115.

"Cui nec virginitas avibus libata sinistris
Castaque fallaci gens erecta nova!"

Cicero, VIII, Iliad, 25[1].

"Prospera Iuppiter his dextris fulgoribus edit."

Varro, de Re Rustica III, 17, 10; Plautus, Rudens 333.

Xenophon, Cyrop. II, 1, 1; (Off. Fogg),

~~"δύο τοὺς δύο ἑκατὸν ἑκατὸν φανεὶς."~~

Arab. VI, 1, 23; Cyrop. VIII, 1, 3.

Pausanias II, 21, 7.

[1] Bachr. Poet. Fat. Rom. VII, p 307.

"Καὶ-ἡ στραπτε ἀρ τούτοις κατὰ δεξιὰ-
ἀπέφαινεν Ἑκάς ὁ ὠάντις ὡς αἴσιον
εἰς τὸ σημεῖον."

Pliny states that a wolf stopping suddenly was a most powerful omen for those making a journey, provided he met them on their right hand side.

Nat. Hist. VIII, 83.

"eundem (lupum) in fano excitum, inter augusta, ad dexteram commeantium praecisso itinere si pleno id ore fecerit, nullum omnium praestantius."

An eagle appearing suddenly from the right side is declared a good omen by Suetonius, Vitellius 9, 4.

"praecisso agmini laetum occurrit auspicium, siquidem a laeva dextra

referto aquila advolavit; illustratisque signis, ingressus viam consimilem recessit."

So also an eagle perched on the right shoulder of the soothsayer Claudius as he was entering the Forum.

Suetonius, Claudius, 7, 3.

"Exeuntique ut primitus ingredienti cum fascibus Forum, praetervolans aquila dexteriore humero consideret."

The trembling of a hedge on the left side is considered unlucky.

Ovid, Fast. II, 501.

"Cum subito motus saepes tremuere sinistra:—

Rettulit ille gradus, horruerunque comae:—

Augustus regarded it as a ill-omen to put on his left shoe before

the right.
Suetonius, Augustus, 92,
"Auspicia et omina quaedam fere cuncta
tissima observabat; si minus sibi
calceus perperam ac sinister pro
dextro induceretur, ut diram."
cf. Pliny, Nat. Hist. II, 7 24,
"diras Augustus prodidit laevum
sibi calceum praeposteve inductum
quo die seditiose militasi prope
adflictus est."

In the case of celestial signs appearing in the east, their motion from left to right was sometimes of importance. So in the description of the dream seen by Tarquinius Superbus, the augurs declared that it was an unfavorable omen for him, but favorable
Valeton, l. c. p. 316.

for the Roman people, since the
sun had moved towards the right.
Actius, Brutus, frs. I & II.[1]

fr. I, l. 9.

"Ex prostratum terra, graviter saucium,
Resupinum in caelo contueri maximum
Mirificum facinus: dextrorsum orbem flammeum
Radiatum solis liquier cursu novo."

fr. II, l. 6.

"nam id quod de sole ostentum
est tibi,
populo commutationem rerum portendit
fore
Per propinquam. haec bene vertunt
populo! nam quod dexterum
edit cursum ab laeva dignum fratre
fortuna fulcerunt."

[1] Riffeck, Sc. Rom. Socr. Frag. I, p. 325

augurium est res Romanae publicae summa fore.

We also find cases in which someone seeing a sign on his right side does not interpret this as favorable, but merely as being of importance for him. This interpretation is quite rare and only belongs to those signs which seem to foretell something and which require the interpretation of some skilled person.[1]

Ammianus Marcellinus, XXI, 10, 2. "(Constantius) autumno iam senescente profectus cum ad suburbanum venisset disiunctum exinde tertio lapide, Hippocephalum nomine, lucente iam die cadaver hominis invenit."

[1] Valeton, l. c. p308.

dextra iacens capite avulso consspexit, contra occidium latus extensum; terituraque omine, finem parantibus fatis, destinatus ipse terrebat."

Xenophon, Anab., VII, 1, 23,

"καὶ ὅτε ἐξ Ἐφέσου ὡρμᾶτο Κύρῳ συστρατηγοῦντος, ἀλεκτόρων ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὄρνεον ὃ πάντες προπέπτων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ δυσκίνδυνος, καὶ ἔνδοξος ἐπίπονος μέντοι."

Frequently, however, the regular augural usage persists, so that the sign which appears on the left is favorable, while that on the right is unfavorable. Thus the woodpecker and the crow, when seen by the of-

screen on his left were good ones, while the raven crowd in order to be so, had to be seen on the right. In this case neither the right nor the left side has in itself a lucky or unlucky force, but merely acquires it from the special birds. Plautus, Asin. 259.

"templetum, inauguratum est: quo ea admittunt aves, ficus et cornix a laeva, corvos, fama ab dextera consuadet."

Plautus, Aulul. 624; Cicero, Div. I, 39, 85; Vergil, Ecl. 9, 16; Lucan, Pharsa. V, 396; Phaedrus, III, 18, 12

Horace, Odes, III, 27, 13.

"sis licet felix ubicunque mavis, et memor nostri, Galatea, vivas,

teque nec laevus vetet ire picus
nec vaga cornix."
Here "laevus" is used for "infaustus",
and the woodpecker is "laevus" because
it appears on the right hand side.
cf. Petronius, Bella Triualdionis, 122,
l. 177.
"Haec ubi fer sonuit, de caelo Delphica laeua
omina laeta dedit, fulsitque meatibus aurae,
nec non horrendi remouit de parte sinistra
insolitae voces flammaque micuere sequenti."

In conclusion it may be well to give a list of those passages in which dexter, sinister, and laevus occur, used solely with their derived meanings of favorable and unfavorable, without the slightest reference to the right or the left. This will serve to show the frequency of their use, also the very early stage of the language in which such meanings were developed. Thus the first example of dexter meaning favorable is found in Vergil, however sinister with the meaning unfavorable occurs in Catullus, and laevus still earlier, in Lucilius.

dexter = favorable.

Vergil, Aen. II, 388; IV, 294; 574; VIII, 302; Appendix Verg. Aetna, l. 4.[1]

[1] Baehrens, Poet. Lat. Min. II, p. 88.

Propertius, IV, 1, 47; 8, 58; V, 1, 12; 9, 72.
Horace, Sat. II, 1, 18.
Ovid, Amor. II, 145; Trist. V, 3, 51; 5, 30; Fast. I, 6; ~~64~~ 67; ~~A~~ 69; Pont. IV, 16, 24; ~~Epist. XXI, 64.~~
Persius, II, 11; III, 48.
Seneca, Medea, 68; Nat. Quaest. I, 5, 14; II, 32, 3.
Valerius Flaccus, Arg. I, 245.
Statius, Silv. I, 2, 32; 211; III, 3, 146; 4, 63; IV, 7, 48; V, 1, 13; 71; 144; 3, 121; Theb. I, 717; II, 153; III, 157; 374; VI, 49; VII, 663; 732; X, 132; XI, 704; XII, 211; Achil. I, 558; ~~II, 64.~~ 738
Silius Italicus, Pun. II, 543; V, 85; 227; XI, 529; XIII, 114; 820; XIV, 467.
Apuleius, Met. II, 14, 123.
Claudian, ~~Fescennin.~~ CI, 124.
Prudentius, Cath. ~~IX~~ VIII, 73; Peristeph. IX, 105; Apoth. 9; c. Symm. II, 493; 564.
Calpurnius, Eclogal, III, 77.
Baehrens, Poet. Lat. Min. III, p. 82.

Aegritudo Perdicae, 281[1]
Incerti Pontica Praefatio, 18.[2]

dextere.

Livy, I, 34, 12; VIII, 36, 7.
Seneca, Ad Polybium de Consolatione, VI, 1.

sinister = unfavorable.

Catullus, 29, 15.
Vergil, Georg. I, 444; Aen. X, 110; XI, 347.
Propertius, IV, 2, 9.
Ovid, Her. XIII, 49; XXI, 68.
Phaedrus, ~~II, 16.~~ II, 9 (Auctor) E. 16.
Curtius Rufus, Hist. Alex. VII, 4, 10.
Columella, I, 5, 8.
Seneca, Troad. 983; De Ira. III, 3, 4; Nat. Quaest. I, 5, 14.
Lucan, Pharс. VIII, 52.
Valerius Flaccus, Arg. III, 383.

1. Baehrens, l. c. V, p 124.
2. Baehrens, l. c. III, p 173, No. 32

Quintilian, Inst. Orator. XI, 3, 68.
Statius, Silv. III, 4, 76; V, 3, 2; Theb. I, 244; 647; III, 538; 691; VI, 200 ~~245~~, ~~721~~, 794 VIII, 177.
Silius Italicus, Pun. I, 56; II, 632; IX, 9; X, 390; XII, 204; XIII, 391; XVII, 584.
Pliny, Epist. VII, 28, 3
Tacitus, Ann. I, 74, 10; VI, 32, ~~15~~ 16; XI, 2, ~~11~~ 11; Hist. I, 51, 25; II, 13, 13; V, 5, 1; Agric. 5, ~~15~~ 15
Juvenal, II, 87.
Apuleius, Met. XI, 15, 782.
Claudian, III, 29; XXVIII, 274.
Prudentius, Cath. II, 95; VI, 123; VII, 173; Hamar. 463; Psych. 19; c. Symm. II, 684; Peristeph. XIII, 21.
Dracontius, Carm. Prof. VIII, 63 u.
H. Bachrens, Poet. Lat. Min. V, p. 183, v. 6 u.

Anthologia Latina, 188, l. 12[1]; 196, l. 16[2];
463, l. 5[3].

sinistre.
Tacitus, Hist. I, 7, X; III, 52, 14.

laevus = unfavorable.
Juvenalis, Sat. IX, 130, 23[4].
Vergil, Georg. IV, 7; Aen. II, 54; X, 275.
Horace, Sat. II, 4, 4; Ars Poet. 301.
Ovid, Pont. IV, 9, 119.
Aulus Gellius, V, 12, 13.
Seneca, Thyestes, 698; Phaedra 17.
~~Valerius Flaccus, Arg. III, 292.~~
Statius, Silv. II, 3, 29; Theb. I, 634;
II, 16; IV, 268; 502; V, 307; XI, 444.
Silius Italicus, Pun. V, 660; VII, 30.

1. Baehrens, Poet. Lat. Min. IV, p 185.
2. Baehrens, l. c. IV, p 189.
3. Baehrens, l. c. IV, p 397.
4. Baehrens, l. c. VI, p 173.

* Amm. Marc. XIX, 11, 12; XXV, 6, 3.

Martial, VI, 85, 3.
Juvenal, XIV, 228.
*Laeve.
Horace, Epist. I, 1, 52.

Vita.

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